

A godlye and learned trea-

tise, wherin is proued the true ius-
tificacion of a Christian manne
to come frely of the mercy of god
in Christ, without the deseruyng
of man by his merites : and also
how good workes oughte to bee
done & what be true good worke
indeede. Wherunto is ioyned a co-
ference betwene the law and the
gospel, very profitable for al
men to exercise them-
selues therin.

¶ **E**say. xliii.

¶ **I**, euen I am he only, who for
myn owne selves sake doe awaye
thyne offences and forget thy
synnes, so that I wil ne-
uer thinke vpon them.



✧ To the reader.

IT was trulye and wiselie
saied of the poete, that one
witnes, whiche hathe seen
the thinge with his eyes,
is more to be set bye, then tene of
reporte. For in dede in thinges
be subiect to senses, as euerie tēse
hathe certeine of thē peculiar to
him, and by some bye meanes cō-
men with other: so eche of them,
in things properly apperteyning
to them, performe their functions
more suerly. As most certeynlye
iudgeth the smel of odors, the eye
of colors, and the eare of voices,
thogh the eare also can iudge of
colors by relation of others, and
the eye can perceaue the difference

The pzeface

of voices set out in geometrycall
proportions, or of musicians by
wytyng expessed. For clearer is
the water at the springe, then fars
ther of in the ryuer. but wherunto
serueth this? Herunto gentle reas-
der. We see in these owre dayes,
in which, after longe and horrible
darknes of gods true knowledge,
which lighteneth euerye mā that
commeth in to the worlde, & lyfe
to haue chaunced amonge vs be-
twene the worldlyngs and mes-
sengers of god, whiche, because
they were not of the world, could
not be fauored in the worlde, as
dyd happen among & Israelites,
when so euer god of his infinite
mercy raised vnto them any pro-
phete, good prince or other pro-
motor of hys glory. For as then &
worlde lacked not that spoured
forward on ther syde, bothe emōg
the commons thorow simplicite
and

The preface.

and of the learned sorte by malice
blinded: so led god in his aray ag
gainst the worlde learned for lear
ned and simple againste y simple
man. For by Christ they sayed, y
the ruder sorte folowed him and
not the princes and learned: and
yet we knowe that Nicodeme, a
priece of y pharisses, resorted to hi,
and Gamaliel, doctor of the lawe
and Pauls schoole master, drewe
some what nye to him, & Ioseph,
the Centurion and y Eunuche of
Candia cloue to him, and wer eue
rye one of them, for their talētes,
setters oute of that fayth, y was
preached in his name. But in them
we perceaue this difference, as in
y seruantes of god at these days,
that amonge those, that embrace
the trueth, some only knowe that
theyr enemyes part is false, some
know y trueth, but not so throug
hly that thei se the foundation and
C. iii. groundes

The p̄face.

ground thereof, which is graffed
yet vnto ſoe other. Wherefore me
ſemeth they maye not vnaptly be
called, the fyrſt two hearing wit-
neſſes, thother ſeinge. For as they
are ſeueral gistes, to perceauē &
error, to holde the truthē, and to
knowe yt: ſo maie the one be with
owte the other, as other diſtincte
gyfts of god be. But to my pur-
poſe, where as the indeuors of
them all, tending to the instruc-
tion of others, are thankfully to
be accepted, and the ſpīte to be
extincted in none: ſo what & lat-
ter ſort doeth to the ſame end di-
ligently, me ſemeth yt is worthye
not to cōme owte to the hādes of
manie, but with ſome ſpecial note
vnto the reader, to make hym for
his farther commoditie the more
attent in reding it. For though the
ſaylable wyne nede no yue bough,
be cauſe it wil in tyme gett chepe-
men,

The preface.

men, and well abyde theyre slowe
commynge: so yet, seynge the late
knowinge of the spiritual workes
hinder most the reader, and not it
selfe, as abydinge still good in yt
selfe, where as contrary wyse the
seller and not the byer is hurt in
euil wine thozow lacke of the yue
bough, me thinketh this prouerbe
Hold nothing feare me frō cōmen
ding this boke vnto the, except þ,
wheras þ only cause why I print
it is þ increase of thy godly know
ledge, I cold in the same mynd be
lothe of thy most prosyete. Where
fore as I hope thou knowest the
doctrine, wher of it is intytelede,
to be þ chese pointe and in maner
the whole some of oure relygion,
utterly ransacking the kingdome of
þ deuil: So, yf I can iudge any
thing therin, yt is handled in such
exacte sorte, as to do the lyke fewe
men wolde, and fewer colde. So

The preface.

That me semeth, yt maye worthely
be sayed : diuers lerned men haue
hether to, to oure greate comfort,
Got at this mark, and some came
nye & wight, but this hath hit the
pricke. I meane for clear vttereng
of the matter to our more persfite
vnder standing, and to the plaine
and brese dissoluing, which both
are geuen but vnto few, of al such
scruples, as well that rise to the
symple Christian in wayeng this
doctrine, as also that are others
wayes by the malycious sugges-
tion and craft of the truthes subtil
enemyes inuented and forged : It
to be Gort he hath done the whol
so distinctlie, referringe al things
to their peculier places, by theyr
difference playnely separated : &
in him, if in any man againe, ap-
peareth that rare vertue, of which
the wise man Socrates, as his dis-
uyne scholer plato sheweth, set
such

The preface.

such store, that when he met with
such an one, he wold make of him
as of halfe a god. I meane to di-
stinct thinges, which giste he truely
sayed was the principal waye
to come in questyons to the syn-
ding oute of truth. In which ver-
tu this autor not only passeth the
olde wyters, touching this ma-
ter, which wrotte not so clearly,
as oure age of certeine articles, be-
cause they were not so soze darke-
ned as a lytle before oure tyme; &
they shold so much nede to la-
boure in them: but also surmount-
teth the most part, that hath learn-
edly wrytten at this dayes ther-
of, so that I maye in maner saye
of him and them, as a learned man
sayed in comparing the two wor-
thy philosophers, Plato and Ar-
ristotel, together: that is to wit,
& the one set forth of his profound
knoweledge but lytle in manye

The p̄face.

elegant wordes, & the other much
in fewe. Wherefore gentyl reader,
if thou woldest gladly knowe the
booke for the doctrynes sake, dou-
ble thy diligēce in reading yt at-
tentli, playeng as the good iudge
wolde in matters criminall: who
if he gaue halfe an eare to an eare
witnes, would geue the whole to
an eye witnes. For as thou couldest
not but profyte much thereby, yf
yt were but a meane woork: so
must thou much more profit
yt beinge as it is: seying
a thing ons well don
is twise done.

W. A. L. E.

W. A. L. E.

10-21-1943

1914

THE UNIVERSITY OF CHICAGO

1870

1944 2 20 1944 2 20 1944 2 20

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9251

1940

1947

Chlorophyll *a* and *b* contents were determined by the method of Lichtenthal and Whaley (1974).

The contentes of the booke.

¶ The .1. Chapter.

¶ The autors intent in iustification.

¶ The .2. Chapter.

¶ The significations & description of the terme, iustifieng.

¶ The .3. Chapter.

¶ Who is the mediatour & how he delyuereth vs.

¶ The .4. Chapter.

¶ That Christ taketh away our synnes, and that so we are reconciled to god, proued by the scripture

¶ The .5. Chapter.

¶ Christe beareth our synnes, when his iustice is made oures, which is don by faith on our side.

¶ The .6. Chapter.

¶ That the maner of iustification is on our behalfe by faith.

The

The table.

The. 7. Chapter.

¶ These sayenges : we are iustified by the grace of god, or by christes merites, or by faith: be all one.

The. 8. Chapter

¶ By faith onelye are we iustified: which terme, onelye, is not of mans braine inuented.

The. 9. Chapter.

¶ Justification is taken from al maner of works, whether they be of the lawe, or of grace.

The. 10. Chapter.

¶ Faith iustifieth not in \bar{h} it is a worke, but in that it trusteth to \bar{h} mercye of god through Christ.

The. 11. Chapter.

¶ That no man is iustified by works, whether they go before or after iustification, is proued by the nature of works.

The. 12. Chapter.

¶ The nature of iustification argueth

The table.

argueth, that faith and not works
iustifie.

¶ The. 13. Chapter.

¶ Faith is not without workes,
but what place they haue in the
churche, and whence they spryng
in vs.

¶ The. 14. Chapter.

¶ That we doe not wel, tyl god
dwell in vs to worke good workes
in vs, and how rightwysenes is a
scribed to workes.

¶ The. 15. Chapter.

¶ How gods workes in vs are
called ours, but so y we can chal-
lenge naught for them, but for
an other cause.

¶ The. 16. Chapter.

¶ The. 2. sortes of men, that the
Apostles had to do with, which
make them seme to varie in iustifi-
cacyon.

¶ The. 17. Chapter.

¶ The termes, rewardes or me-
rites,

The table.

rites, examined by the scripture.

¶ The. 18. Chapter.

¶ The rule to measure good works, that thei may be good in dede, and not of our good intent onelye.

¶ The. 19. Chapter.

¶ The exposition of the. 10. commaundementes, which are the lyamites of our good works.

¶ The. 20. Chapter.

¶ That y lord requyreth naught els of vs but the workes of the. x. commaundementes.

¶ The. 21. Chapter.

¶ That the foresayd proprietes of good workes are requysite in dede to workes, is declared more playnlye by the scripture.

¶ The. 22. Chapter.

¶ The conclusion or peroration,

§ J N J S.

Table

1. The first thing I observed
2. The second thing I observed
3. The third thing I observed
4. The fourth thing I observed
5. The fifth thing I observed
6. The sixth thing I observed
7. The seventh thing I observed
8. The eighth thing I observed
9. The ninth thing I observed
10. The tenth thing I observed
11. The eleventh thing I observed
12. The twelfth thing I observed
13. The thirteenth thing I observed
14. The fourteenth thing I observed
15. The fifteenth thing I observed
16. The sixteenth thing I observed
17. The seventeenth thing I observed
18. The eighteenth thing I observed
19. The nineteenth thing I observed
20. The twentieth thing I observed
21. The twenty-first thing I observed
22. The twenty-second thing I observed
23. The twenty-third thing I observed
24. The twenty-fourth thing I observed
25. The twenty-fifth thing I observed
26. The twenty-sixth thing I observed
27. The twenty-seventh thing I observed
28. The twenty-eighth thing I observed
29. The twenty-ninth thing I observed
30. The thirtieth thing I observed
31. The thirty-first thing I observed
32. The thirty-second thing I observed
33. The thirty-third thing I observed
34. The thirty-fourth thing I observed
35. The thirty-fifth thing I observed
36. The thirty-sixth thing I observed
37. The thirty-seventh thing I observed
38. The thirty-eighth thing I observed
39. The thirty-ninth thing I observed
40. The fortieth thing I observed
41. The forty-first thing I observed
42. The forty-second thing I observed
43. The forty-third thing I observed
44. The forty-fourth thing I observed
45. The forty-fifth thing I observed
46. The forty-sixth thing I observed
47. The forty-seventh thing I observed
48. The forty-eighth thing I observed
49. The forty-ninth thing I observed
50. The fiftieth thing I observed

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Of a christian.

The authors intent and purpose in thys matter of iustificacyon.

The. I. Chapter.

Proposing playnly & brefely to speake of the true iustificyng of a Christian mā, and aswell of vpright true good workes, as the maner and fourme therof: I mynde not to tell what disputaciōs mē haue had of the same, but what God (who cannot lye) hath vttered & spoken therof in his worde. This matter of iustificacion I thought to serue my turne: first beecaused that Iohn the Apostle and Euāgelist, whom I now haue in hand doth in maner treat wholely thereof. Vpon whom I was perswaded to make the better declaracion

The iustification.

on, if I aforehande out of all the
Scripture set a Short Summe of iu
stification and of good workes.

Secondly, because that in oure
sayth and religion there is noz
thyng, wherof we may be igno-
rante with greater hurte, or that
with greater profit may be kno-
wen, perceaued and vnderstand,
then euen the maner of iustificaci
on and of good workes. For iusti
fication is the surest ground and
establisment of our life & well-
fare.

Thirdly, because this matter
(beyng els playne and euydent)
is now in our dayes, thorow the
many folde darke mystes. of con-
tencious men, vtterly confused &
cleane tossed out of order. For, cō
cerning iustification, diuerse and
sondye men haue straunge and
nyce opinions. Some saye styl,
that the saythfull are iustified
thorow

Of a Christian.

thorowe the onely belefe in the
Lorde Iesus Christ, whiche is a
trueth in dede.

Other there be, that refuse to
condemne thys as an erroneous
opynyon, but with great arrogā-
cie ascribe their iustificacyon vn-
to mens workes. Some referre iu-
stificacion to faith and workes a-
lyke. And some there be, that vn-
to faith ascribe the begynnyng
of iustificacion, and the finisshinge
or perfourmaunce thereof vnto
workes. Yet haue I not recyted
the myndes and opinions of all.
But forasmuche as there is such
contencion among the learned,
the peoples consciences are there-
by vexed, troubled and sore tēpa-
ted.

Wherefore to establishe the
Christian verite, and for an intro-
duction into the holy and godlye
gospell of Iohn: I mynde to col-
N.iii. lect

The iustification

lecte & gather together a Short
Summe of the iustification of
a Christyan manne, and concern-
yng good workes. Nether will
I here bring forth eny thinge at
all, which I do not declare and
proue wryth sensible playne testi-
monies of gods scripture: yea
and as touchinge iustification
and good workes, I wil collecte
& conferre together nothingels,
but the most euident witnesses
of the scripture. So that without
the order and homelie vnpainted
oration, ther shalbe nothig mine:
nether wil I compte any thinge
mine own but trye & proue al-
together by gods word. And
doutles in the most waigh-
tie maters of our Reli-
gion, we oughte:
uen so to vse
our selves.

Alfons

Of a Christian.

Before al things

it shalbe nedefull, to sette forth
a sure description, exposition
and significacion of this
terme iustificing.

The. 2. Chapter.

TO iustifie, or this terme,
Justifie is in the scriptur
re taken sundrie waies.

For somtyme it signifieth
to ascribe honour and right vnto
god, to yelde vnto him: stowlie
it boldly to confesse, that he ones
lie is rightuous, but we oure sel
ues synners and vniust. Thus is
it red: And all the people and the
publicanes, that heard him, iustif
ied god, and were baptised in
the baptisme of Ihon.

Luke. 7.

Al. iiii. More

The iustification

More ouer, it signifieth asmuch,
as to defende and spare himself,
and to set forth himselfe for iust
and ryghteous. For so the Lorde
vseth it whan he rebuketh y^e Pha
risees, Luke. 16. saying vnto the.

Luke. 16.

Ye are they, that iustifie youre
selues beefore men, but god knoweth
your hartes.

Notwithstanding in this our
present matter, I vse thys terme
(Iustifie) as the custome is in
causes iudicial and belonging to
the law. And so doeth it betoken
asmuche, as to pronounce hym
iust and righteous, that is, to dis
charge from punysshment, and by
sentence to cleare and quite him
free, whiche is accused and re
quired to haue execution. Againe
contrary vnto thys doth the scrip
ture now set that, whiche is cal
led to pollute or stayne: that is,
by sentence to pronounce one de
fyled,

Of a Christian.

filed, vngodly, vnrightheous and
worthye to bee plaged, and so to
geue hym ouer to be punisshed.

For it is red thus: If there be **Deu. 25.**
a strife betwene men, they shall
come to the law: and let γ iudges
geue sentence betwene them, and
iustifie the rightuous, and con-
demne the vngodly. What canne
thys be els, but euen asmuche as
to saye: Let them discharge and
quite free the rightuous, & iudge
the vnrightheous to be punisshed.

For **Esaye** in the fift Chapter sai **Esay. 5.**
eth yet more playnly thus: they
iustifie the vngodly for rewards
sake, but condemne the iust cause
of the ryghteous.

Which is euen asmuch to say
as: the righteous doe not they de-
clare to be righteous, neyther de-
liuer they hym from the vilanye
and wrong of the vniust: but take
rewardes and giftes, and leaue
hym

The iustification.

Pro. 17.

him to the wilfulnes of violent oppressours. Here vnto serueth it that is writte in the proverbes of Salomon the 17. chapter: The lord hateth as wel him that iustifieth the vngodlie, as him that condemneth the innocēt. Item that, out of the. 12. of Matthew: Out of thy wordes thou shalt be iustified, and out of thy wordes thou shalt be condemned.

Math. 12.

Iustification.

Of the worde Justifie, cometh the worde iustificacion or iustifying. And the same is a iudicial terme in the scripture. For iustificacion is the declaracion of the iudge, who pronounceth sentence for the accused: that is, discharge and quyteth him free from all accusaciō and threatned punishment. Iustificaciō therfore is nothing els, but a discharge, deliverance and restitution from death to life.

Zerox

Of a Christian.

Herofis rightuousnes called
a discharge and pardon frō syn-
ne: And they be the rightuous,
whose synnes are forgiven, and
which, beyng a myted frō death,
are become hieres of eternal life.
The Apostle Paul therfore, more
then in one place, doth expounde
Justificaciō, by ꝑ name of redēp-
cion ꝛ remission of synnes: For ꝑ
which cause he setteth them both
together, ꝑ one maie be vndersta-
ded bi āother. For in ꝑ Acts of ꝑ
Apostles he saith: Be it knowē
vnto you therfore, ye men ꝛ bre-
thren, ꝑ thozow this mā (namely
Christ) is preached vnto you for-
geuenes of synnes, and that by
him all, that beleue, are iustified
frō al things, frō which you could
not be iustified by the lawe of
Moses. And to ꝑ Romanes he
saith: euen as Dauid also descri-
beth the saluacion of that man,
vnto

Justificas-
cion is re-
mission ꝛ
redēpcion.

Actes. 13.

Roma. 4.

The iustificacion.

Psal. 32. vnto whom god imputeth righte-
ousnes wythout workes. Blessed
are they (saith he) whose vnrighte-
ousneses are forgiven, and
whose synnes are couered. Bles-
sed is that man, vnto whom the
Lorde wyll not impute synne.

Behold now, how he ioyneth
and knytteth iustificacion, bles-
sedfulnes (or saluacion) and re-
myssyon of synnes together. So
Esay. 53. doeth Esaye also in maner wyth
more playne wordes in the .53.
Chapter, saying: my ryghtuous
seruaunte Shall with his know-
ledge (or with the knowledge of
him) iustifie the multitude: for he
Shall beare away theyr synnes.
For thys last: he Shall beare away
their synnes: doeth in maner ex-
pound that, whych goeth before:
wyth hys knowledge, or wyth
the knowledge of hym, Shall he iu-
stifie and deliuer the multitude.
Thus

Of a Christian.

Thus he declareth, that iustification is nothyng els but remission of synnes. For whan the lord taketh away our wyckednes, he iustifieth vs.

To iustifye therefore and to beare synne away, to delyuer fro synne or to forgeue synne, is all one matter. So that we lack now no more but to say: iustification is the remission of synnes & the discharge from damnacion; the deliuerance, I saye, and forgeuenes of synne: yea euen the receauing vp of a sinner into the grace of god, and inheritaunce of lyfe.

Wherfore whan the questioun is asked concerning the true iustification of man: vndoubtedly it is maner of y demaunded, what that maye be, mediacyon for whose sake or by whō sinners and iustification. and deserued death, or by whose means our synnes are forgeuen
vs.

The iustificacion.

vs. Or: Wherein is the worlde reconcyled with god: And so in thes poynts consisteth the whole knowledge of our iustificacion, that whan we have knowne the mediatur & redemer, the fourm and maner of the redemption, & fashion and meane also wherby the delyueraunce cometh vnto vs & is geuen vs: the iustificacion of a Christian mā may lytewise be vnderstande.

What is to be
held of h mediator, as who he is:
and the maner of iustificacion,
as howe he delyuereth vs.

The .3. Chapter.

As to the intēt & no darke nor
Bdoubtfull thing remayne in
any

Of a Christian.

my mans mynde: I wil first declare, what is to be holden of the Mediator or intercessor, & what the maner of iustificacion is. All this wil I set forth before mens eyes, & enery one maie vewe & see it: Namely, & Christ Iesus is & same, for whose sake the father is pacified and contented: In such sorte, & he imputeth not sinne vnto vs, but coopteth vs righteous & iust. For Christ hath take our synnes vpon him selfe, satisfied for them with his innocent death, & hath geuen vs his owne righteousness. Then wil I shewe, how we becoḃe partakers of this righteousness. For in this mater must speciall respect be had to these two poyntes: Namely, who is & mediator & redemer of & damned & how he hath delyuered thē: & is, after what sorte we become partakers of the redemption and
iustis

The iustificacion

iustificacion, or how the deliuerance extendeth to our commodite and welfare. To speake of the fyrst, imagen thou. nowe by thy self, that god, the righteous iudge of all, sitteth vpon hys iudycyall Throne, before who stand al mē and be soze accused as vngodlye and vnsaythfull, stayned and defyled wyth al vyces, and are conuicte of the same, by meāes wherof, the sentence of condemnacion is called for and required. The men haue vtterly nothing, wherby to excuse themselves, nether is there aught els to loke for, but that they altogether shalbe caried forth and hurled awaye to damnacyon and eternall death. Nevertheless in thys greatest and final daunger, there appeareth to the most woofull mankynde, an exceedyng great hope: namelye the eternall sonne of god, who to
b.

Of a chrestian.

be arbiter & mediatoure betwene
god and man, and to delyuer the
from destruction, that were cons
demned vnto death: tooke oure
fleshe vpon hym, and became ver
ry man, to the entente that he, be
ynge tormented and sufferynge
death, might also lade our sinnes
vpon hym, and wyth hys inno
cent death to take away our gyl
tines, purginge our sinnes with
his bloud, and making vs heires
of eternall lyfe.

Wyth thys ensample, I thinke
it evidently inough vttered and
declared, what the mediatour is
and what is iustificacion. I sup
pose also, euery man doeth well
perceave and vnderstande, that
Chryst the mediatour, and the in
carnacyon wyth the crosse of the
Lord Iesu, is euē the same right
principall poynt and only cause,
wherby we are iustified & made

B.i. ryghte

The iustificacion.

Rightuous.

But here might an vnreasonab
le and vnequal hearer or reader
crye against me and saie : Thou
shuldest byde by thy promes, brin
ginge forth gods scripture, and
not ymagined ensamples. For at
the first thou diddest promes a
pure and sincere conference of
scriptures: but now, forgettinge
thy selfe, thou holdest the symple
vp with bare ensamples. Answer.
I am nothing at all ashamed, to
speake after the propertie of the
eternall maiestie of god. Now
doth holy scripture yet set forth
such similitudes and figures vn
to vs. For it bringeth god in as a
iudge, before whose presēce ther
goeth forth a consumynge fyre,
and in whose sight the giltye is
not excused. Here vnto serueth
it that Dauid wryteth : For thou
art the god, that hath no pleasure
in

Before
god is no
man iusti
fied.
Psal. 5.

Of a Christian.

in wickednes, neither Shall any re-
uell dwell with the. Such, as be
foolisse, Shall not stand in thy
sight: for thou hatest al them that
worke vanitie. Thou Shalt des-
troie them that speake lesyngs:
the lorde will abhorre both the
bloude thirstie and disceatfull
man. This same Dauid likewise,
remembryng the accusacyon and
accused, sayeth moreouer: The Psal. 14. 5.
lord looked down from heauen v-
pon the children of men, to see if
there wer any, that would vnder-
stand, and seke after God. But
they wer al gone out of the way,
they altogether became abomina-
ble: there was none y dyd good,
no not one. And thys testymony
of the Prophet Dauid is rehear-
sed againe of S. Paul in y thirde
chapter to the Romaynes.

Roma. 3.

Againe the same royal Prophete
himselfe, making mencio of the
B. ii. iudge

The iustificacion.

Psal. 143. iudge, the iudgement and dānācyon, sayeth thus: Entre not into iudgement wyth thy seruauent, O lord: for in thy syght I am no mā

Psal. 130. liuving be iustified. Itē: if thou, Lord, wilt be extreme to marke what is done amysse, O Lord,

Job. 9. who maye abyde it: Holy Job also sayeth: I knowe and am suer it is true, that a mā, compared vnto god, can not be iustified. If he would argue with him, he might not answere him vnto one among a thousande.

If I would iustifie my selfe, myne owne mouth shoulde condemne me &c. Thus in my forere cited ensample, I haue broughte forth nothyng, that is straunge, or not cōsonaunt to the scripture. Als concerning the mediatoure & redemer, our Lord Iesus Christ, the maner also and measure of the Mediacyon and redempcion, wherof

Of a Christian.

wherof I haue spoken somewhat
afoze: the scripture expresseth al
together so playnly and perfect-
ly, & doubtles whoso euer would
denye the same, muste nedes be
such an one, as hath neuer red the
scripture.

But forasmuch as the ryghte
sure point of our iustificacyon ly-
eth in this, whiche I haue propo-
ned out of the scripture, that our
Lorde Iesus Chryst, beeyng the
mediatour, hath layed vpon him-
selfe the giltines of all suche, as
were condemned, makyng satisf-
facyon for them wyth hys own
body vpon the tree of the crosse,
and washyng them awaye wyth
hys bloude: name lye, in that he
hath iustifid, absolued and quite
discharged vs, which were dam-
ned vnto death: And in that god,
receauynge vs vnto grace, hath
iudged and pronounced vs iuste.

The iustification
and righteous for his sake. There-
fore minde I now to confirme &
same, prouing and declaring it
wyth strong, sure and euident
testimonies of holy scripture.

That Christe/
our mediatour, hath taken vpon
hym our synnes: and that there-
fore god hath receaued vs into
grace, is proued oute of
scripture.

The. 4. Chapter.

Say, the chiefe among the
most holy witnesses, in
liiii. chapter alone geueth
vs eyght testimonies. The
first is this: he onely hath taken
on him oure infirmities, & borne
oure paynes.

And

Of a Christian.

And immediatly after: whereas he yet was wounded for our offences, and smitten for oure wickednes.

This is euen as muche, as if he said thus: we thorow our synnes deserued stripes and woundes, sicknesses and paynes: But all these hath y^e lord laide vpon him, to discharge vs of those griefes.

The seconde testimonye: For the punishment of our correction was layed vpon hym, and wyth his strypes are we healed. Lo, y^e punishment, that belonged vnto vs, was layed vpon hym, & wyth his strypes are we made whole. The third: As for vs, we al haue gone astraie like Shepe, euery one hath turned his owne waye, but the lorde hath heaped together vpon hym the iniquitie of vs.

That is to saye: that Where
B.iiii. asus

The iustification

As no man might be saued by his own vertue, the Lorde, hauyng compassion vpon the miserie of man, hath, of hys mere goodnes; geuen hys own sonne: that he tasyng vpon hym the synnes of vs all, paying our raunsome and satisfieng for vs, myghi also make vs partakers of his rightwisnes. The fourth: He was cut of from the grounde of the liuing. Which punishment did goe vpon hym for the transgression of my people. The Lorde was vngilty, and therfore suffred he for our sinnes whyche he toke awaye.

The fifte: Yet pleased it the lord thus to bruse hym with plagues, and to smite him with infirmite: that whan he had made his soule (or lyfe) an offerieng for synne, he myght see a longe lastyng sede. The offerieng for synne, hath he here taken for the sufficient reconciliation

Of a Christian.

elliacion and obteyning of grace
for all synnes.

The sixte: for he shall beare away
their synnes. Herof doubt-
les is it thoughte, that John the
Baptist toke thys his excellent
sentence: beholde the lambe of **John. 1.**
god, that beareth or taketh away
the synne of the world. Assuredli
out of this place of the Prophete
Esay, dyd holy S. Peter speake
in his Epistle, saying: which his **1. Peter. 2.**
own selfe bare our synnes in his
body on the tree.

The seuenth accordeth wyth
the Sixte: who yet shall take or
beare away the synnes of many:
namely, of the whole multitude,
doubtles euen of faythfull be-
leuers.

The eyght testimonye conclu-
deth thys present matter: and he
made itercessio for the misdoers.
That is, he setteth hymselfe betwene

The iustificacion

wene god and men, in that he, tak-
ing vpon him oure synnes, satisfi-
ed y^e iustice of god for the same,
it hath made vs partakers of his
owne rightuousnes.

Roma. 8.

The second witnesse, holie S.
Paul, y^e electe vessel of god, spea-
keth very playnly: Who shall laye
eny thing: to the charge of gods
Chosen? It is god that iustificieth:
Who is he that can condemne?
It is Christ which dyed, yea ra-
ther which is risen agayn: which
is also on the right hand of god,
and maketh intercession for vs.

2. Cor. 9.

Here thou hearest, that we are
iustified by the intercession and
mediacion of our lorde Jesu. S.
Paul saieth moreouer: For god
was in Christ, and made agrement
betwene y^e worlde & himselfe, it
iputed not their synnes vnto the.
And immediatlye after he saye-
th: For he made him to be synne
for

Of a Christian.

for vs, which knew no synne: & we by his meanes shuld be & rightuousnes, which before god is allowed. Doubtes euen & we (thorow him) hauynge porcion and feloshippe in gods true rightuousnes, might altogether be reputed & compted rightuous before god. Wherunto that also agreeth wherof & same Paul maketh mencion with these wordes: But are Roma. 3. justified frelie by his grace, thorow & Redempcion & is in Christ Jesu, whom god hath set forth to be the obteyner of mercy, thorow faith in his bloud &c. Lykwysse to & Galathians: Christ hath deliuered vs frō & curse of the law, Gal. 3. inasmuche as he becam a curse for vs, that the blessinge of Abraham might come among the Gentiles in Christ Jesu.

Now let the thirde witnesse come forth, euen Thon, the sonne of thonder, and dearlie beloued

The iustification.

Disciple of the Lord, who in hys
Epistle sayeth wyth expresse
wordes after thys maner: At the
John. 1. bloud of Iesus Christ his sonne
clenseth vs from all synne. And af
John. 2. terwarde he saieth: and if any mā
synne, we haue an aduocate with
god, euen Iesus Chryst the righ
teous, and he it is, that obtaineth
grace for our sines: not for oure
onely, but also for the synnes of
the whole worlde.

If all trueth nowe shal stand
in the mouth of two or three, then
wil no man (I trust) from hence
forth denye, that Iesus Chryste
is our righteousnes, that we are
iustified by the bloud of Iesus
Chryste, that the death of y^e lorde
Iesus Chryst is it, by meanes
whereof synners are delyuered
from death, that our synnes are
pardoned and forgeuen vs for
Chrysts sake, and that in him we
are

Of a Christian.

are reconcyled with God the father: who for the ryghtuousnesse sake of his anoynted, whyche he hath geuen vs, doeth compte vs ryghtuous, beyng of oure selues voyde of all ryghtuousnes.

Vnto these very playne testymonyes, commeth thys also, that descended from the excellent glory out of heauen, euen the sētence of god vpon the Lorde Iesus, whan he went vp from the Baptyme, wyth these wordes: Thys Math. 3. is my deare sonne, in whom I delyte, and in whom I am pacyfyed.

And Paule to the Colossyans sayeth: for it pleased the father, & Colos. 1. in hym shoulde dwell al fulnes, and by hym to reconcyle al thyngs vnto himselfe, and to set at peace by hym, thorow the bloud of his crosse, both thynges in heauen, and thynges in earth &c. To this agreeth

The iustification.

Disciple of the Lord, who in hys
Epistle sayeth wyth expresse
wordes after thys maner: **John.1.** the
bloud of Iesus Chryst his sonne
clenseth vs from all synne. And af
John.2, terwarde he saieth: and if any mā
synne, we haue an aduocate with
god, euen Iesus Chryst the righ
teous, and he it is, that obtaineth
grace for our synes: not for oure
onely, but also for the synnes of
the whole worlde.

If all trueth nowe shal stand
in the mouth of two or thre, then
wil no man (I trust) from hence
forth denye, that Iesus Chryste
is our righteousnes, that we are
iustified by the bloud of Iesus
Chryste, that the death of y^e lord
Iesus Chryst is it, by meanes
whereof synners are delyuered
from death, that our synnes are
pardoned and forgeuen vs for
Chrysts sake, and that in him we
are

Of a Christian.

are reconcyled with God the father: who for the ryghtuousnesse sake of his anoynted, whych he hath geuen vs, doeth compte vs ryghtuous, beyng of oure selues voyde of all ryghtuousnes.

Vnto these very playne testymonyes, commeth thys also, that descended from the excellent glory out of heauen, euen the sentence of god vpon the Lorde Iesus, whan he went vp from the Baptyme, wyth these wordes: Thys Math. 3. is my deare sonne, in whom I delight, and in whom I am pacified.

And Paule to the Colossyans sayeth: for it pleased the father, & Colos. 1. in hym shoulde dwell al fulnes, and by hym to reconcile al thyngs vnto himselfe, and to set at peace by hym, thozow the bloud of his crosse, both thynges in heauen, and thynges in earth &c. To this agreeth

The iustificacion

Ephe. i.

agreeth also that, which he saith to the Ephesians with these wordes: He (namely the father of oure lord Jesus Christ) ordeyned vs before, thorow Jesus Christ, to be heires vnto him selfe, accordinge to the good pleasure of his will, to the praise of the glory of his grace, wherewith he hath made vs accepted thorow the beloved: By whom we haue redemption thorow his blood, euen the forgynenes of synnes, according to the riches of his grace &c.

Out of al this I conclude, that a Christian man is iustified thorow Christ, and reconcyled with god the father: euen by him, who with his blood hath clenfed vs from synne, delyuered vs from the power of the deuyl & of darknes, restored vs vnto life with his owne death, and made vs heires with him in eternall life.

And

Of a Christian.

And for al this now, yet doth not
the scripture speake against it self
sayig: A Christian man is iustified
by y grace of god: for Christ
the anoynted of the lorde is the
free giste of god, and the fulnesse
of all grace, for asmuche as Ihon
saieth: We al, takynge out of the
fulnes of Christ, haue receaued **Iohn. i.**
grace for grace. For the lawe was
geuen by Moses, but grace and
trueth commeth by Iesus Christ,
who is full of grace and veritie.

Christ beareth our
synnes, and by his stripes we are
healed, when his iustice is
made ours: which is
done by fayth on
our side.

The. 5. Chapter.

This

The iustificacion.

This hitherto haue I spoken in generall, concerning the maner of iustificacio: that is, howe and after what sort the sentence of damnacyon, geuen of god vpon al mankynd, is hyndered: how thei, that were condemned, be delyuered, and reconcyled agayne with god thoroꝝe Chryste.

Howe we be made partakers of the righteousness of Chryst.

But yet haue I spoken nothig of the lawe, howe the righteousness of Chryst is become oures, or how we be partakers of this redempcyon.

For there be many, whych, vnderstanding Chryste to be a mediatour, doe not yet beleue, that he is also their mediatoꝝe with god the father. And so the strength and vertue of the Mediacyon doeth not profyte them. Hereby maye we perceaue, that the maner of iustificacyon is not fullie finished

Of a christian.

fynished and perfourmed, whā we haue gotte onelie some knowlege of the mediator and intercessor, vnlesse we also knowe, a be suere thorow faith, that Christ is our mediator, yea in euery poynt ours all together, & y therfore al his giftes & goodes ar our owne.

Therfore hereafter haue I noted specially, how the Reconciliation and iustificaciō, wrought by Iesus Christ, is become ours: And what it is, & maketh vs partakers of the redemption or rightuousnes of Christ: so that now the Lorde Iesus hath not onelie suffred death, but dyed euen for vs, washed awai our sinnes with his bloud, iustified vs and made vs rightuous: Yea so hath he iustified vs, that we now, beyng absolved from our sinnes, and deliuered from damnacion, are assuredlie become inheritours of al

C. i. the

The iustificacion.

the goodes of Christ, namelie of true rightuousnes and eternall life. Her I speake openly, playnly and symplie: We are become partakers of Christ by oly faith, that is, by trust and belese on our lord Jesus Christ. And euen so it is, that the prophetes by bare knowledge, and Apostles haue sayde so evidently, that men are iustified by fast belese thorow faith: Item that Christ iustificieth us thorow faith. For such saienges in Christe, expresse this meanynge and vnderstandyng: namely, that Christ geueth vnto vs his owne rightuousnes: that is, he forgueth vs oure synnes, he delyuereth vs fro damnacion, and maketh vs partakers of eternall life: Not for any worke or deseruyng of vs but of his owne pure grace & merite thorow faith: In whō we holde & beleue vs to be accepted, not for our selves or for our owne works, but

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but for Christes sake. Whom the
father of al grace and mercy hath
geuen vs for a pledge and assu-
raunce, y we shal lyue in his name.

That the maner
of reconciliacion through christe
is on oure syde by faith.

The 6. Chapter.

It is not my desyre to be cre-
dited herin, vnlesse I defende
with very playne and euident
scriptures, which I haue ta-
ken in hand. Now haue I sayd
ed, that Christ iustifieth vs by
faith: that is, thorow stedfast be-
lefe is the rightuousnes of Christ
geuen vnto vs. This dyd the pro-
phet Esaye establishe before **Isa. 53.**
sensible wordes, saye: my righ-
tuous

The iustificacion.

uous seruaunt (namely Christ
¶lorde) Gal with his knowlege,
or with the knowlege of him, ius-
tifie the multitude. Be holde how
he saierh, my righteous seruaunt
Gal iustifie the multitude, church
or congregacion, and that thorow
¶ knowlege of him. Now is it cer-
tayne and sure, that the knowlege
of him signifieth the knowlege of
Christ: euen ¶ science, no doubte,
wherby true faith knoweth him,
cōfesseth him, and poynteth vnto
him. This is therfore the prophet
Esays doctryne, or rather gods:
that Christ thorow faith iustifi-
fieth those that bee his. After

Ibac. 2. Esaye doth the prophet Abacuc
speake, sayige: The iust and righ-
tuous Gal lyue in his faith and

Tim. 1. beleffe. Which sentence holie S.

Gala. 3. Paul vsed not onelye one tyme,
Hebr. 10 to proue by this testimonye, as
with it which is most euident, ¶

all

Of a Christian.

all beleuers are iustified & made
lyuing by faith. S. Iohn also,
speaking of the lord in his gospel, **John.1.**
sayeth thus: He came among his
owne, & his owne receaued him
not. But as many as receaued
him, to them gaue he power to be
the sonnes of god, euen them that
beleued on his name. Loe now,
what could more sensibly haue
bene spokē: As many, as receaue
Christ, are gods children: but
thei that beleue, receaue Christ:
therfore thorow beliefe become
we vndoubtedlie the children of
god, iust and rightuous, blessed
and saued. And in the gospell of
Ihō saieth our lord Jesus Christ **John.5.**
himselſe: Verely, verelie I saie
vnto you: He, that heareth my
word, and beleueth on him that
sent me, hath euerlasting life, and
shal not come in to damnaciō, but
is escaped from death vnto life.

The iustification

John. 6. And agayne: This is the will of him which sent me, that who soeuer seyeth the sonne, and beleueth on him, haue euerlasting life, and I wil raise him vp at the last dai. Herof commeth it also, that this Apostle in his epistle saieth very euidently: Yf we receaue the wit-

1. John. 5. nes of men, the witnesse of god is greater. For this is y witnesse of god, whiche he hath testified of his sonne: Who so beleueth on the sonne of god, hath gods witnesse in him. But who so beleueth not, hath made him a lyar, because he hath not beleued the witnes, which god hath testified in his sonne. And this is y testimonye, that god hath geuen vs eternal life, and this life is in his sonne.

Whoso hath the sonne of god, hath life: He that hath not y sone of god, hath not life.

Here

Of a Christian.

Here we see clearlie, & the sonne
of god is had and possessed thos
row faith: and in the sonne assus
redlye rightuousnesse, all good
things and eternal life. Therfore
must it nedes be true, that we are
iustified by faith. Now saith &
Apostel Paul also very distinct-
lie: The rightuousnes of god is
declared without the lawe, for as **Roma. 3.**
much as it is allowed by & testi-
mone of & lawe & of & prophets.
The rightuousnes of God com-
meth by the faith of Jesus Christ
vnto al and vpo al them, & beleue.
And in the tenth chapter: Christe **Roma. 10.**
is & end, or fulfilling, of & lawe to
iustifie al & beleue. Finally while
Paul & Silas laye at Philippis
in prison for Christes name sake,
and the keeper of the prison as: **Acte. 16.**
ked: good syrs, what must I do
to be saued: Thei answered him:
Beleue in the Lord Jesus Christ,
C.iiii. so

The iustification

so halt both þ and thy housholde
be saued. By this now I suppose
it euidentlie ynough proued, that
we be iustified by faith: Namely
that vnto vs thorow faith is geue
rightuousnes, with the merites
of Christ.

Thes sayings: We
are iustified by the grace of god,
or by Christs merites, or by
fayth, varie not.

The. 7. Chapter.

Nether can I thynke, that
eny man, which is but a
litle exercised in holie
scripture, wil stamble or
be offended at such kynd
and maner of speche: We are ius-
tified thorow the grace of god, or
thorow

Of a Christian

thorow the merites of Christ, we are iustified by faith on the lorde Jesus: as though thei eny where byd not agree, or ascrybed Justification to vnlike thinges. For thei are all one in effecte, ascrybing iustification to the onelie mercie of god, to whom onelye the prophetes and Apostles directed all their vnderstandinge & meditation. These, as oft as thei looked behind thē to the fountaine and wellspring of iustification, saide, that men are iustified thorow the grace of god. But whan thei had pondered & considered the mercy pledge, & him, by whō we are iustified, thei sayd: We are made rightuous by Christ. And whan thei called to remembraunce it, wherby we become partakers of grace and of Christ, thei saide, that we are iustified by faith.

Neither were thei for all this
ca

The iustificacion

Sharpe
disputaci-
ons of this
mater.

careful, that their sayenges shuld not agree together and serue the mater: As some curious bodie do sharplie dispute: Namelie, whether faith be rightuousnes, or an instrument and meane to becōe partakers of rightuousnes: whether it be an instrument to receaue, or a thing where thorow rightuousnes is poured in as thorow a tonnell: Or whether it be the rightuousnes it selfe &c. After this sorte is mans vnderstanding occupied, but what auayleth it vnto true godlines? The holie Apostles, who alwaie studied simplicitie with playnesse, they distinctly expresse and declare, that god, the grace of god, Christ and faith iustificieth. Itē that by grace, by christ and by faith we ar iustificied. Which simplicitie I, myndinge to folowe, leaue such subtile curiositie vnto others.

By

Of a Christian.

By faith onely are
we iustified, which terme, onely,
is not of mans braine
inuented.

The 8. Chapter.

AND where as I haue all-
ready added there vnto:
We are iustified onelie by
faith for Christes sake, &
not for our workes: the
sae haue I not let of myne own,
but taken it out of the holie scrip-
ture. For the sonne of god, Iesus
Christ, saith in the gospell: Ex-
cepte ye eate the flesh of h^e sonne John. 6.
of man and drinke his bloude,
ye haue no life in you. Lo, the oly
eating of the flesh, and drinking
of the bloude of Christ, maketh
vs lyuinge: neither is there eny
thing

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thingels in y whole world, that
geueth life. Now what it is to
eate the flesh of Christ, he declar
eth immediatlie in y same chap.
sayeng: Verelie verely I saie vn
to you: Who so beleueth on me,
hath euerlasting life. Item: He,
that cometh vnto me, shal not ho
ger: And he that beleueth on me,
shal neuer be a thirst. Here shuld
he haue saide: He, that drynketh
me, shal neuer thirst: but in the
place of this word, drinke, he hath
set, beleue. Therfore to eate and
drynke here, is nothing els but to
beleue. So then yf we beleue not
that the sonne of god was gyuen
for vs vnto death, we can neuer
lyue: Ergo faith it is that maketh
lyuinge. With this euangelist ag
greeth Paul also, sayeng: we know
that a man is not iustified by the
dedes of the lawe, but by y faith
of Jesus Christ, And we haue
be

Gala. 2.

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belened on Iesus Christ, & we
might be iustified by the fayth
of Christ, and not by the workes
of the lawe. For in that he saith:
A man can not be iustified but by
the fayth of Christ, what geueth
he with this sayenge els to vn-
derstand, but that a man must be
iustified by the onelie fayth of
Christ or in Christ: For in Gene. Gene. 43.
Ioseph saide vnto his brethren:
loke that ye se not my face, except
your yōgest brother be with you.
And in the booke of Numerus, the Num. 11.
people complayned, whyninge
against god, and saienge: Oure
eyes se nothing but this Manna.
And in the same booke saith Ba- Num. 23.
laam: Must not I sepe that and
speake it, which the lord hath put
in my mouth? In Deuteronomy Deut. 10.
saith Moses also: And now Is-
rael, what doth & lorde thy god
requyre of the, but to feare the
lorde

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Roma. 13.

1. Cor. 2.

lord thy god, and to walke in all his waies: And Paul himselfe to the Romaynes vseth y same manner of speche whan he saieth: ther is no power but of god. Item in y first epistle to the Corinthiās: Euen so knoweth no mā what is in god, but the sprite of god. And againe: I Bewed not my selfe forth amonge you, that I knewe eny thing, saue only Iesus christ, that was crucified.

These, and such like sentences innumerable in the scripture, signifie nothing els, then yf thou Shuldest saie: This onelie poynte Shal open you the entraunce vnto me agayne, yf ye bring your yongeste brother with you: Oure eyes see but onlie Manna, and nothing els: Onelie that, which y lorde committeth vnto me, maie I doe and speake: This onelie requyret the lorde of the, y thou loue

Of a Christian.

loue him: All power is onely of god: Onelie gods spr ite knoweth the thinges that are in god: I haue compted my selfe to knowe onely Christ, that was crucified.

Seynge thē it is thus vndoubtedlie, and no man can denye it to be most euidently spoken also of Christ and Paul, namely, that no man is made lyuing, iust or righteous but by faith: It is much to be wōdred, that certayne famous men, which will be reputed to be syngularly lerned, braule & chyde so vehemetlie against vs, for that we saie, we are iustified onelye by faith.

For Christ and Paul haue spoken so afore. Why goe thei not to rebuke thē, yf thei thinke them to haue failed therein? We speake but as we haue learned out of thē: the sense & meaning of oure doctrine we finde in them,

The iustification.

For very childissh is it, & the
obiet: Namely, that this word,
onely or alone, is not added of
them. For this is euen one thing,
as yf a scholar wolde thinke the
scholmaster had not geuen him
leue to go forth, whan he had as-
ked him: Syr geue ye me leue to
go: And he made him answer, I
geue: And dyd not expressely saie
after the comen maner: Yea. For
either of both the saynges geueth
one vnderstanding. Euen so, whā
thou saiest: we knowe that no mā
is iustified but by faith: Or, we
knowe that a mā is iustified one-
ly by faith: The saynges are all
one, & meane one thing. And whā
it is saied, that a man is iustified
by faith not by workes, is it not
euen as much, as to geue euident
testimonie, that a mā is iustified
onely by faith: The Apostle sai-
eth: They are made rightuous
frelye.

Of a Christian.

frelic (oz for naught) by his grace
But howe can eny thinge be don
frelic oz for naught, that is done
for rewarde oz worke: Doubtles
yf we be iustified frelic thozow
the grace of Christ, then is it not
done by workes. Soz in the xi.
chapter also saith this Apostles:
Yf it be of grace, thē is it not now
of workes: for els grace then is
nomore grace. but yf it be of wor-
kes, then is it now no grace: for
els were deseruing then nomore
deseruyng. Therfore in the most
assured trueth we knowledge, &
be stedfastly perswaded, that a
Christian man is iustified by the
helpe and mynistracion of onelic
faith. Faith standeth oz leaneth
vpon the grace of god, and not
vpon mans strength. But vnto
god it ascribeth altogether,
as I wil shortly declare
hereafter at large.

D.i. Justie

The iustification.

Iustification is

taken not onelie from workes
of the law, but also from all
maner of workes, as frō
faith in y it is a work.

The. 9. Chapter.

Roma. 1. **I**n y fore recyted cap. cōcludeth
the holy 2lpostle the whole ma-
ter of iustification, thus: We
holde therfore, that a mā is iustif-
fied by faith without the workes
of y lawe. And in y fourth chapt.
he declareth evidently, that righ-
tuousnes is imputed vnto vs by
faith, not by workes (meanyng
not onlie the workes of the lawe,
but all maner of workes) acor-
dinge as he saieth also to the E-
phesians: By grace are ye saued
thorow faith, & that not of youre
selues

Of a christian.

selues. It is the gift of god, and commeth not of workes, least eny man shulde boast himselfe. For we are his workmanship, created in Christ Iesu vnto good workes, which god ordeyned, & we shulde walke in them.

By grace (saieth he) are ye preserved or saued (assuredly iustified) thorow faith. For faith apprehendeth & laieth sure holde vpon grace. And to the intēt that no body here shuld ascribe aught to the strength of man, he addeth: And that not of youre selues. For nether grace nor faith commeth of you. What then? vpo & he addeth immediatly: It is the gift of god (vndoubtedly that we are iustified, and also that we beleue) Yea he setteth yet one thing to it: Not of workes, lest eny man shulde boast himselfe.

Dii. For in

The iustification.

Jer. 9.

Esa. 65.

For in the prophet Jeremy also the lord will not, that any man glory or reioyse, saue onelie in his mercy. Yet ther foloweth a cause: We ar his woorkeman & c. Why wold erth & claye then liste vp it selfe against the potter, of whom he hath, what he is & hath? And so this place doth evidently ascribe iustification vnto faith, & taketh it from woorkes.

Faith iustifieth
not in $\frac{1}{2}$ it is a worke, but in that
it trusteth to the mercie of
god thorow Christe.

The 10. Chapter

Al this shalbe yet more
playn, and more perfectly
vnderstand and known,
whan I shal shewe, that
this

Of a Christian.

this iustifieng faith holdeth and beleueth, & we are accepted vnto the lord, not for our selues, or for our own works, but for Christes sake: That is, faith trusteth not vnto works or deseruinges, but to the promes of god, and to the merites of Christ our lord. Therfore whan Paul saieth to the Ro- **Roma. 3.** maines, that Christ our lord is of god set forth vnto the world, to be & mercy seate or reconeyler thow faith in his blood: he teacheth and declareth evidently, & faith trusteth vnto. & blood, that is vnto the death, merites and redemption of Iesus Christ. And treating largelie and perfectly of this mater in the fourth chapter, he wryteth thus: Neuertheles it is not written onelie for him (namelie Abraham) that it was re- fened vnto him for righteousness, But also for vs, to who it Galba
D iii. so

The iustification

so cōpted, yf we likewise beleue on him, that raised vp Jesus our lord from the dead: which was delyuered vp for oure synnes, & raised againe for our iustificaciō.

With these wordes he sheweth vs two thinges: The one, that faith is compted vnto vs for rightuousnes: The other, that y same faith leaneth and trusteth vpon the lord Jesus Christ, who dyed for vs and was raised vp agayne. That is, faithfull beleuers cōpte them selues rightuous and iustified, because thei vnderstand by faith, that Christ dyed for them, to take a waie their synnes: And that he was afterward raised vp agayne, to make them lyuinge, for whom he had payed the rawn: some, and reconcyled them.

Roma. 10. And in the tenth chapter of this epistle, whan Paul holdeth and compareth the rightuousnes of
of

Of a Christian.

of the lawe and the rightuousnes
of faith together, the one against
the other, he declareth playnlie,
that the rightuousnes of the lawe
trusteth vnto workes, but y^e right-
uousnes of faith trusteth vnto
Christ. For faith saith thus:
The worde is nere vnto the, euen
in thy mouth and in thine hart.
Then addeth he therto: This is
y^e word of faith which we preach,
namelye: V^e thou confesse Iesus
with thy mouth, that he is the
lorde, and beleuest in thine hart,
that god raised him vp from the
deed, thou shalt be saued. For to
beleue with the hart, iustifieth:
and to cōfesse with the mouth, sa-
ueth. For y^e scripture saith. Who **Esai. 28.**
soeuer beleueth on him, shall not
be confunded. Therfore is it no **Philip. 3.**
maruail, that this Apostle, wry-
ting to y^e Philippias, reputet^r al
D iiii. thinges

The iustification

things but losse, for the excellency of y^e knowlege of Iesus Christ, and iudgeth them but vyle: desyringe to wyinne Christ, and to be found in him, not to haue his owne rightuousnesse of the lawe, but rather that rightuousnes, which cometh by the faith of Iesus Christ. Which thiges afterwarde immediatlye he setteth in y^e true knowlege of Christes death and resurrection.

Here vnto (I suppose) serueth specially the very playne argumente of this Apostle, whan he **Gala. 3.** saieth: Yf the inheritaunce shuld come by the lawe, the were it not geuen by promes: But god gaue it frelie vnto Abraham by promes. The worde of promes is this: In thy sede &c. For the saluacion setteth he vpon one onelie, and not in many. Now yf the inheritaunce and blessing were set in many, then

Of a Christian.

then Shuld it be geue for y^e workes
sake : But we all are blessed and
saued in one, and by one . For as **Roma. 5.**
the curse, by the synne of one, reach-
ed ouer all men vnto condem-
nation: Euen so, by the rightu-
ousnes of one, reacheth the giste
or blessing vpon al men to y^e iusti-
ficacion of life . For as much now
as the blessing, rightuousnes and
redempcion, is in the worde of
trueth ascribed onlie vnto christ,
and seeinge our faith is directed
straight vpon him: euery faithful
beleuer doth well vnderstande, y^e
he is accepted vnto god thorow
Christ, not for his own self or for
his workes sake . For god dyd
chose and ordeyne vs before, be-
cause he wolde accepte vs for his **Ephe. 1.**
owne children thorow Ihesus
Christ in him selfe, acording to y^e
good pleasure of him selfe, to the
praise of the gl^{orie} of his graces:
D v. whers

The iustificacion.

wherby he hath accepted vs in y
beloued, in whom we haue redēp
cion thorow his bloud: namely y
forgeuenes of synnes, oute of the
riches of his grace, which he hath
poured vpon vs. Herewnto also
belongeth it, that the Apostle sai
eth: sayth cometh by hearynge
and hearyng cometh by the word
of god.

Rom. 10.

Soz immediatlye therevpon,
doth the holy Apostle Paul adde
out of the Psalme: Verelye their
sounde went out into all landes,
and their wordes vnto the endes
of the world. With all these most
stronge testimonies of the scryp
ture, I haue vndoutedly gotten
the iustificyng faith, confidence &
trust: that we are reconciled and
accepted vnto god, not by means
of our selues or our own workes,
either of the law or of grace, but
for Christ and his wryttes sake.

Psal. 19.

Soz

Of a Christian

For faith standing fast, trusteth
and leaneth vpon y^e true promes
of god, euen vpon the lord christ,
and not vpon any of our workes.
Therefore is iustificaciō referred
vnto faith, because that what so-
euer belongeth to saluacion and
rightuousnes, faith ascribeth it al
to y^e grace of god in Christe. And
thus by the nature of iustifyinge
faith, I haue shewed, that onely
faith iustifieth: now will I also
declare out of the nature or pro-
pertie of mens workes, that they
doe not iustifie.

That no man is
iustified by workes, is proued by
the nature of workes, whether
thei bee before or after
iustification.

The.ii. Chapter.
What

The iustificacion

What the workes of mans nature be (namelie y workes that are done by such, as are not yet regenerate) the lord him selfe in the gospell declareth, & saith: That, whiche **John. 1.** is borne of flesh, is flesh. Paul also, speaking of the flesh, saith: **Roma. 8.** To be fleshlie mynded (or the mynde and wil of the fleshe) is death, & enemitie against god: for it, nãe lie the fleshe, and y inclinacion of the fleshe, is not obedient to y **Ephe. 2.** lawe of god, nether can be. For **Deu. 27.** we all by nature are children of **Gala. 3.** wrath. Now is cuery one cursed, that abydeth not in all thinges, which are writtẽ in the boke of the lawe. So farre therefore, as oure owne naturall woozkes frõ iustifiengeny man, that they rather condemne.

Moreover of the workes of the lawe hath Paul the electe vessell spoken

Of a Christian.

spoek thus: we know that whatso
euer the law saieth, it saieth it vn- Roma. 2.
to such as are vnder y^e lawe: that
al mouthes maye be stopte, and
that al the wholle world maie be
better vnto god, because that by
the dedes of the lawe no fleshe is
iustified in his sight. He saieth
also els where: I refuse not the
grace of god. For yf rightuous- Gala. 2.
nes come by the lawe, then dyed
Christ in vayne. And yet more
playnlie: Yf there had bene my- Gala. 3.
nistred a law, which coulde haue
geuen life, then no doubt right-
uousnes shuld come by the lawe.
But the scripture hath shewd v^p all
vnder synne, that by faith in Je-
sus Christ the promes might be
geuen to those, that beleue.

Now come we to the workes Workes of
of faith or of grace, which be cal- fayth and
led good workes, & workes of right- grace.
uousnes. These (saie thei) these
iustis

The iustification.

iustifie. Answer . Yf thei be good workes, & workes of rightuousnes, then must thei nedes be wrought by good and rightuous people. Wherout it foloweth that the workes go after rightuousnes, and not before iustification: for thei are done by those, that be rightuous or iustified. Wherefore yf thei first folowe after, then make thei no mā rightuous: but faith it is that iustifieth. And such, as be rightuous theselues, do worke rightuousnes or & workes of rightuousnes. For it is **Abac. 2.** written: The rightuous shall liue **Rom. 1.** by his faith. And agayne: who **Hebr. 10** so applyeth him selfe vnto rightuousnes, the same is rightuous & iust. Thus is faith the ground and iust occasiō of vertue, & goeth before the workes of rightuousnes, of faith and of grace, nether is it first made out of workes,

Of a Christian.

Yf thou be not satisfied here **Ther vngod**
with, the let vs set this cōsidera- **ly and ipoc**
cion before vs not after y^e things, **rites.**
but after the personnes: Thus:
Thei, that work or do the dedes,
be either vngodly wicked people
ypocrytes, or els thei be godly,
rightuous and holie frendes of
god. No man (by the grace of
god) will ascribe iustificacion to
the workes of the vngodly and
ypocrites, for asmuch as it is
written: The lord hateth the sa- **Pro. 15. 22.**
crifices of the vngodly. And a-
gayne: The ypocryts hope **Job. 8.**
shall come to naught, his confidence
shall be destroyed, & his trust shall
be as a spyders webbe, he shall leane
vpon his house, but it shall not stand
& he shall hold him fast by it, but
yet shall it not endure. And before
him (namelye beefore **G O D**)
maie no ypocryte stand. Als for y^e
godlye

The iustificacion

1. Cor. 6.

The holy &
regenerate

godlie (of whom it is written: Ye are whasse, ye are sanctified, ye are iustified by the name of the lord Jesus, and by the sprete of god) thei ascrybe their vertue & rightuousnes vnto god and vnto gods sprete, by whom thei knowe thei are sanctified, and that they now maie do and perfourme holie and good workes. And also thei fele in their sanctified flesh, namelie in them selues, there remaineth & worketh, thorow out their whole life, so greate weaknes and feblenes, that thei dare not ascrybe eny iustificacion not vnto the workes, that ar done by faith in holynesse. Zerof might I bring forth many recordes. Yet will I alledge onelie two. First the let Job, the most faithfull seruant of god, come forth: For him hath the godlie sentence comended and praised vnto vs, that he
was

Job. 1.

Of a christian.

was a perfecte & iust man, such
one as feared god, and eschued
euil and that there was none lyke
him vpon erth. And yet the same
man, being with so excellent a tes-
tell of rightuousnes commended
vnto vs, doth saie: If I wil iustif-
ie my selfe, myne owne mouth Job. 9.
shal condemne me. Vf I will put
forth my selfe for a perfecte mā,
he shal proue me a wicked doer.
And agayn: Vf I haue done wic- Job. 10.
kedly, wo vnto me. And though
I haue dōe rightuouslie, yet dare
I not lifte vp my head. Therfore
is it certayne, that this most holy
and iust man dyd ascribe nothing
to the frutes of his owne rightu-
ousnes, but trusted onely vpon
mercy of god. Now let the other
witnes come forth, euen Paul
Apostel, who saieth with sensible
wordes: I delyte in the lawe of
god after the inward man: But Roma. 7.

E i. in my

The iustification

In my mem^{br}e I se another law,
which rebellu^y against the law
of my mynde and subdueth me to
the lawe of synne, which is in my
membres. The holie Apostle spea
king of him selfe, and of all such
as be regenerate, testifieth, that
in them abyde stil y remnauntes
of the fleshe: by the nature, po
wer and force wherof, it cometh
to pas thozow out the wholle life
of man, that thei also do the thing
which they the selues wolde not:
And therfore are thei neuer able
to attayne and come to true per
fectnes, so long as thei lyue vpon
erth and in this flesch.

For as much then as it is so, e
very man seith wel, that iustifi
cation is not to be imputed vnto
the workes of faith or of such as
be regenerate, consydering that
it must be a thinge most pure and
thozowly perfecte, wherby god

Of a Christian.

Is pacified and pleased with vs.
Yea the scripture geueth euident
witnesse, that euē Abraham, the Abraham
father of all faithfull beleuers,
was not iustified by the workes
of faith. Herof then maie we be
bolde to conclude, that we also by
no workes of faith are iustified.
For thus Paul argueth: yf Abra-
hā were iustified by workes, thē Roma. 4.
hath he wherof to reioyce, but
not with god. But what saith y
scripture: Abraham beleued god,
and it was compted vnto him for
rightuousnes. To him that goeth
aboute with workes, is the re-
warde not rekened of grace, but
of duetie. To him that goeth not
aboute with workes, but beleueth
on him that iustifieth y vngodly,
is his faith cōpted for rightous-
nes. Where as we now by the en-
sāple of Abraham do cōclude, y we
must be iustified in such life pure
E.ii. maner

The iustification.

Roma. 4.

maner as he was, we speke it not of our owne ymaginaciō, but out of the wordes of S. Paul, that saith: Neuertheles it is not written onelie for him, that it was reckened vnto him for righteousness, but also for vs: to whom it shalbe so compted, yf we likewise beleue on him, that raised vp Iesus our lord from the deed.

The nature of iustification argueth, that faith & not workes iustifie.

The.12. Chapter.

Now like as out of the nature & propertie of faith and workes I haue shewed, that faith, and not workes, doth iustifie: So wil

Of a Christian.

will now declare and proue the
same by y^e nature of iustificacion.
The right propertie, natural ver-
tue and power of iustificaciō, is
to pacifie, to stil and quiete the cō-
science, which heretofore, by the
remembring and considering of
synne and damnacion, was vexed
and troubled. For Paul saith:
Because therfore that we be iusti-
fied it made rightuous by faith,
we haue peace with god thorow **Roma. 5.**
oure lord Jesus Christ. Als for
mens workes, thei are neuer able
so to comforte and pacifie an vn-
quiete conscience. For who hath
at any tyme perswaded himselfe,
þ he with his owne workes hath
satisfied the lawe of god, and is
therefore absolved, discharged of
his synnes, deliuered from dam-
nacion, and become rightuous &
vndefyled? Specially seying that
Salomō, the wisest among al mē, **Psa. 20.**
Eccl. iii. hath

The iustificacion.

hath saide: Who can saie: My
herte is cleane, I am innocent fro
synner: Wherfore yf oure workes
quiete not the conscience, then do
not thei in eny wise iustifie a mā.
But faith iustifieth and perfectly
stilleth the conscience. And ther-
fore it iustifieth. For the lord hath
saide in the gospell: Who so euer

John. 4. drynketh of this water (wherby
vndoubtedly he dyd meane out-
ward thinges, and al mans help)
Shal thyrst againe: But who soe-
uer drynketh of the water that I
geue him, Shal neuer be more a
thyrst: but the water, that I Shal
geue him, Shal be in him a well of
water springing vp in to everlast-
ing life. And againe: I am y bred
of life. He that cometh to me, Shal
John. 6. not hunger: And he that beleueth
on me, Shal neuer thyrst.

Here thou seist, & faith, which
preasseth on forth directly vpon
the worde Iesus, doth satisfie vs. For

Of a Christian :

faith vnderſtādeth, & Chriſt himſelfe is the right fulnes & plentiful ſufficiencie of heauēly goods, and that euen he gaue himſelfe whollye for vs, and in all thinges became our owne : ſo & now from hence forth an oppreſſed & afflicted cōſcience maie reſt vpon him for in chriſt the ſonne of god, full of grace & trueth, there is neither blemiſhe nor weakneſſe . But in works, yea of moſt holie mē, there is alwaie found feblenes and imperfection. And yf we wold now beholde the proprietie & nature of him, before whoſe iudgmēt ſeate we ſhal ſtande, we ſhulde playnly fynd, & we are iuſtified by & miniſtraciō & help of faith, & not of workes . For vndoubtedly & higheſt & moſt rightuous of al hath reſpect oly to ſuch as are hūble of contrite hertes, & thoſe aſſuredlie he iuſtifieth . But ſuch as are proud & glorie i their own merits

Holy men
do not glorie
in works
but in the
mercy of
Lorde.

The iustification

Luke. 18.

those he condemneth, and turneth himself from the. Here vnto serueth & parable or symilitude out of the gospel, concerning the two that wente vp together in to the temple to prae: Of whō the one boasted of his good workes, told what thei were, trusted vnto the & set out himself for a righteous and good man. As for the other, he trusted in the onely mercy of god, & nothing at all in his owne merites, but cryed: O god, be mercyfull vnto me synner. This man wente downe, out of the temple, iustified: but & other, being wrapt and snared in synne, failed of his hope. Therefore in the prophet Jeremye hath the lorde geuen vs a right good counsaile, & saide: Let not & wise man reioyce in his wisdom, nether the strong man in his strength, nor the riche man in his riches: but who so wil reioice, let

Jeremi. 9.

Of a Christian

let him reioyce in this, that he vnderstandeth & knoweth me. For I am the lord & do mercy, equitie and rightuousnes vpon earth. This counsaill dyd the godlie Apostle Paul folowe, saieng: God forbid that I shoulde reioyce, saue onelye in the crosse of our lord Iesus Christ, wherby the world is crucified vnto me, and I vnto the world: For in the gospell also the lord said: whan ye haue done all that is commaunded you, saie: we are vnprofitable seruauntes, we haue not done that we ought to do. Therfore the godlie praise & grace of god, not bragginge of their owne merites, nether trusting eny thing at all vnto them, The righte but comforte them selues in the ouersnes of mercie of god. Gala. 6. Luke. 17. fayth and.

Finally, yf we now compare workes as both the rightuousnesse (namelie gree not to of faith and of workes) the one gether.

It is against

The iustification

against the other, we maie easely perceauē that these beyngē most vnlīke maie not stand together.

For as concerning the rightuousnes of workes, the holie Apostle

Roma. 3. Paul hath spoken: Thorough the

Gala. 2. workes of the lawe Shall no fleshe be iustified before god. But of

rightuousnes of faith he saith thus: All thei are iustified that be leue. And in another place he sai

Roma. 4. eth: The rightuousnes of faith is imputed of grace or fauour: but

rightuousnes of workes is not imputed of grace or fauour, but of dewty. And againe he saith: Isra

[Roma. 9. el, which folowed & law of rightuousnes, coulde not attayne to &

law of rightuousnes: But & he is then which folowed not rightuousnes, haue ouertake rightuousnes, euen the rightuousnes which

cometh of faith. And immediatly geueth he a reason of the fyrst

poynte

Of a Christian.

pointe, and addeth therto: Wherefore: Euen because thei sought it not by faith, but as by the workes of the lawe: for thei stombled at the stombling stone. Therfore remaineth it stil true and certayne, that the one rightuousnes ouerthroweth the other: And therfore we that teach, a manne to be iustified by faith in the lord Jesus, & not by workes, do not peruerter Christian faith, as our aduersaries Hamfully belye vs: But thei rather do ouerthrowe it, that by all meanes and waies mynisseth the honour of faith in Christ: mainteinyng, that the churche or congregation of the faithfull ar, by the workes & merites of men, absolved from synne, delyuered from damnacion, and obteyne the inheritaunce of eternall life.

Faith

The iustificacion.

Faith is not With-
out works, and what place works
haue in the church, and whence
they spring in vs

The.13. Chapter

With this disputation and
talke, concernyng Christ,
the lorde, who iustifieth
vs by faith, not by works:
Or concernyng faith, that iusti-
fieth without workes: Many w-
out all doubt wil be sore offen-
ded, thinking that I set nothing
by good workes, and that I leaue
them no place of honour in the
church. For thei sai: if good workes
helpe not a man to obtayne righ-
tuousnes, then are thei nothing
worth, nether necessary in the
church: And therefore is it in vayne
that

Of a Christian.

That good workes are so oft and many tymes mencied of in holye scripture: The prophetes also of the lord, & the holy apostles lose but their labour, in requiring vs to exercise and declare our faith, praisynge god our father in heauen, with good workes. Why is the holy Apostle James so earnest to teach, that a man is iustified by workes, and not by faith onely? If faith onely be sufficient to obteyne saluacion, what els remaineth for vs to do, but euen to eat and drynke, and then to saie vnto god the iudge: I haue beleued thy gospel, therfore saue thy seruant? Thus is banished all vertue, good lyfe, and good lynnes, And thus men exercise and applie them selues nomore to increase of life and good maners.

Answer.

Thei that after this sorte take the mater so euell and cōplayne, vnder

The iustificacion

Understand nether the strength of
faith, nor the true order of good
workes. Als as for vs, we do not
hold, that faith is without good
workes, whā we saie after the A:
postle: that faith iustificieth with
out good workes. But we knowe
lege and confesse, that faith iusti-
fieth with his owne strength, not
with hē helpe & additiō of workes.
For Christ is mightie ynough of
himselfe and of his owne power
to iustifie the faithfull beleuers,
nether nedeth he enye supplie or
filling vp of our workes. Faith
also is not without good workes,
nether are Christian mē's workes
therfore in vaine or vnpromitable,
because thei do not iustifie. For
thei haue neuertheles a very ho-
nourable place and rowme in the
holie church. And whā it is sayde
in scripture (as it is oft) hē they
iustifie, it is so spoke of them for
speciall

Of a Christian.

speciall causes. Which thing to p
intent it maie y better & more per
fectly be vnderstād, I will make
somewhat deper rehersall of good
workes, & bringe thē forth out of
their owne fountayne and origi
nal, declaring their certayne and
vndoubted boundes, wherby all
their nature & propertie maie per
fectly be knowne. Vpon y name or
terme, I do not much passe. for (as
euery man knoweth) there be euil
and vnprofitable workes, workes
of iniquitie & wickednes, y doers
wherof are called the workers of
wickednes. The same workes
also are called the workes of the
fleshe and the workes of darknes.
Agayne there be good workes,
contrarie to the other, which the
scripture calleth the works of re
pētaunce, the frutes of the sprete
and of light: such are the offices
and dueties of frendship & loue,
which wer cōmēded i Tabitha, of

The iustificacion.

Good workes

whom it is said, that He was full
of good workes.

Now whā we describethe them, we
saie: thei be such as are done by
those, that ar borne a new, or re:
generate, out of the good sprete of
god, by faith, & acording to gods
word, to the praise and honour of
god, to the honest bewtifulnes of
life, and finallie to the profite &
comoditie of yneighbour. These
are Gorte wordes, and therefore
peraduenture vnto some thei be y
darker and more hard to vnder:
stande: But yf the grace of god
Bewe vs light, thei shal, by the de
claracion folowinge, be playnlie
and easelie perceaued. No other
fountayne of good workes can I
Bewe, then onelie god himselfe.

For the prophet saith: All men
are lyars, onelie god is true. And
Math. 19. the lorde saieth in y gospel: There
is no man good, but onelie god.

Thera

Of a Christian.

Therefore is it necessary, & good
workes springe not of man, who
is a lyar, wicked and naught, but
of god himselfe, of whom procea
deth all that good is.

Nevertheless it behoueth such
men, as by the sprete of god and
faith in the lorde Jesus are rege
nerate, that thei hence forth work
not their owne, namelie carnall
workes, but the workes of god.
For the workes of those, that be re
generate, growe and spryng of
gods good sprete, dwelling with
in them: which sprete, as the sap
pe of life, geueth strength to the
trees, that thei maie bring forth
frute: Eue so maich he multitudes
of sondrie vertues to springe and
growe oute of man, As the lorde
himselfe testifieth and saith: I
am the vyne, ye are & braunches. John. 15.
Like as & braunche can not bring
forth frute of it selfe, excepte it
& i. abyde

The iustificacion

abyde in the vyne: Eue so ca not
ye also, vnlesse ye abyde in me.
Who so abydeith in me, and I in
him, & same bringeth much frute:
for without me ca ye do nothing.

And thus (I sai) & good works,
that be done, are done by faith.
For faith is a gift of god, wher-
by we receaue Christ, & are iusti-
fied & made luynges, for as much
as the scripture saierh: The iust

Abac. 2. Shall lyue by his faith. And in an-
other place: Christ dwelleth in

Ephe. 3. your hertes thorow faith. And as
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Paul) but Christ lyueth in me.

Gala. 2. for that I lyue in the fless, I lyue
in the faith of & sonne of god, who
loued me, & gaue himselfe for me.
Lyuinge workes the doth he, vn-
doubtedly even thorow him, by
whom he himselfe became alyue.
And he, that is iustificied, doth also
workes of rightuousnes, assuredly
even

Of a Christian.

even thorow him, by whom he's
become righteous. Which is thus
much to say: the iust worketh righ-
teousnes thorow Christ, and righ-
tuosnes comprehendeth the wholle
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generate worketh by his sperte in
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workes of those & be regenerate.

That god is the
worker of good workes in vs, and
that we do not wel til he dwell
in vs, is shewed out of scrip-
ture, and how rightuou-
nes is ascribed
to workes.

The. 14. Chapter.
S. 11. This

The iustification.

This wil I now evidently declare with playne testimonies, taken out of the lawe of god, out of the holie prophetes, out of the most holie gospell, and of the electe Apostles of Ihesus Christ.

Deu. 30. For thus saith Moses: The lord shall blesse the. And the lord thy god wil circuncise thine hert and the hert of thy sede, that y maie st loue the lord thy god with all thine hert and all thy soule, that thou maie st lyue. The prophete

Isa. 26. Esaie saith: Lorde vnto vs thou shalt prouyde peace, for thou also workest al our workes and deuyc-ces. In the gospell of Ihon oure

Iohn. 3. Sauour saith thus: Who so doth the trueth, commeth to the light, that his workes maie be knowne, because thei are done in or by god. And agayne: Who so

Iohn. 15. abyde th in me, & I in him, y same brins

Of a Christian.

bringeth forth muche frute, for
without me ye can do nothing.
Item the holy Apostle Paul to
the Philippians saith: To you it Phil. i.
is geuen, not onely to beleue in
Christ, but also to suffre for his
sake. And yet more playnlie: It is Phil. ii.
god that worketh in you both the
will and the dede, according to the
good purpose of his mynde, or
because he hath delyte vnto you.
Thus sayet also S. James one of Jacob. i.
the .xii. Apostles: Every good
gift and every perfecte gift com-
meth downe from aboue, euen fro
the father of lightes. Yea all par-
tes of the worke doth the holie A-
postle Peter ascrybe vnto god,
saieg: The god of all grace, which i. Pet. v.
hath called vs to his eternall glo-
rie by (or in) Christ Iesu, By his
owne selfe (after that ye haue
suffred a litle afflictio) make you
perfecte, sette, strength it stablissh
S. iii. you

The iustificacion.

Whom it is said, that He was full of good workes.

Good workes

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Of a Christian.

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The iustificacion

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Of a Christian.

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much to say: the iust worketh right-
eousnes thorow Christ, and right-
eousnes comprehendeth the wholle
summe of all vertues. And ther-
fore ꝑ onelie god remayneth still
the fountayne and originall of all
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The. 14. Chapter.

First

This

The iustificacion.

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Of a Christian.

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rie by (or in) Christ Iesu, By his
owne selfe (after that ye haue
suffred a litle afflictio) make you
perfecte, sette, strength & stabliss
S. iii. you

The iustificacion.

you. For (as the Apostle Paul saith
2. Cor. 3. eth agayne) we are not sufficient
of our selues to thinke any good
thyng, as of our selues: but if we
be able vnto any thyng, the same
commeth of god. Wherefore god a
bideth still the onely fountaine of
good workes, & euen he it is that
worketh al good thynges in vs al.
By this then that I haue broghte
forth herein out of holy scripture,
concerning & true occasion of good
workes, it is farthermore easie to
be considered, how the scripture
ascribeth righteousness vnto wor-
kes, seying that it is rendered vnto
the grace of god, whan it is ascri-
bed vnto faith: and beyng ascri-
bed vnto workes, it is ascribed to
the same grace of god. For gods
grace it is (and therfore god hym
selfe) & in vs worketh good works;
and so is it the more conuenient, &
iustificacion be rather imputed to
the

Of a christian.

The grace of god and vnto Christ,
which worketh by vs. Herevnto
had holy Augustine respect who
in y booke de gratia et libero arbi- **Augusti-**
trio. ca. 8. writeth thus: if eternall **nus.**
lif for recōpēce be geue vnto good
works, as y scripture openlie sai
eth: for god shal geue vnto euery
one acording to his dedes, how is
grace y eternal lifer? Yf grace bee
not ascribed vnto works, but ge
uen frelie, as y Apostle wryteth:
To him y goeth about w works,
is y reward geuen not of grace oz
fauour but of dewtie, & agayne:
The rēnaut (saieth he) are saued **Roma. vi.**
thorow y electiō of grace. And im
mediatly he addeth thervnto: if it
cōe of grace, thē it is not of works
els Hold grace be no grace. How
thē is grace eternal life beig takē
out of works? Oz did not y holy a
postle nāc eternallife to be grace?
Yea he named it so, which cā in no
f. iiii. wise

The iustification

wise be denied. Neither requireth
it one of a sharpe vnderstanding,
but onelie a diligent hearer. For
whan he had sayde: the rewarde
or stipend of synne is death, he
added straight ther vnto: But the
grace of god is eternall life in
Christ Iesu our lord. Therfore
me thinketh, this question can in
no wyse be resolved, vnlesse we
vnderstand, that our good works,
to the which eternal life is ascry-
bed, belög also vnto the grace of
god, because the lord Iesus saith:
Without me ye can do nothing. And
whan the Apostle had saide: By
grace are ye saued thorow faith,
he addeth therto: And that not
of your selues, it is the gift
of god, it commeth not of
works, lest eny man
boast himselfe. This
wryteth holye
Augustine.

Of a Christian.

How the workes

that god worketh in vs, are called oures, but so that we can not bragge of the or challenge awt for them, but must referre that to another cause.

The. 15. Chapter.

There vnto must I adde also, that good workes, though in very dede thei be properlie gods and frutes of faith and of the sprete, yet are thei called and be oures: that is to saie, workes of faithfull beleuers: Partly, because god worketh them by vs, & useth our mynistracion to fynishe them: Partli, because that thorow faith we be childre of god, and therfore
S. 7. are

The iustificacion.

ar becōe brethzen & heires annex-
ed to Christ. For by meanes of this
inheritaunce, al the woorkes and
giftes of god begynne to be ours,
not as straunge, but as specialle
our own. The scripture also ascri-
beth the same vnto vs, as vnto chil-
dren and to those that be born free
forasmuche as our sauoure in the
gospell sayeth: the seruaunte aby-
deth not for euer in the house, but
the sonne abideth for euer. Nowe
as al this in the fathers house, is y
sonnes by titel & right of inheri-
taunce, although he hath not pur-
chaced it by his own trauail & po-
licie, but hath receaued it of the
faithfull liberalitie of his parentes:
Such good woorkes, which y fa-
ther woorketh in & by vs, are also
called and be oures, beecause we
are y heires and children of god.
Nowe were it an exceeding blame-
full thing, & a sure declaracio of a
very vngratful mynde, yf y sonne

Of a Christian.

not remēbring ꝑ faithfulness, it li-
beralitie of ꝑ father, wold boast
himselſe, ꝑ he with his diligence,
care & watching had gottē al theſe
goods which he hath as heier.

Therefore ſaieth S. Paul very
godlie: What haſt ꝑ, that ꝑ haſt
not receaued? Vſ thou haſt recea *1. Cor. 4.*
ued it, why thē braggeſt thou, as
though thou haddeſt not receaued
it: The holie martyr Ciprian had *Ciprian.*
a very Chriſtian an godly opiniō
herof, for he was wonte to ſaie:
It is not for vs to boaiſt of eny
thing, for aſmuch as nothing is
oure owne. Here vnto (as I ſup-
poſe) ſerueth it ꝑ is red in Eſaye:
doth the axe boaiſt it ſelſe againſt
him ꝑ heweth with it? Or doth
the ſawe bragg againſt him that
carieth it? Therefore out of the
minde of ſcripture and after god
hath Auguſtin i his boke de gra-
tia et libero arbitrio. ca. 7. Bewed
his

The iustification

Augusti:
nus.

his iudgment, declared and spoken with these wordes: As sone as grace is lent and geuen, oure merites begine to be good, neuer theles thorow grace. For yf the same be with drawne, the mā falleth, and is not lifte vp, but throwen downe thorow fre wil. Therefore whan a man begynneth to haue good merites, he ought not to ascribe that vnto himselfe, but vnto god, to whom it is spoken in the psalme: Thou art (or be thou) my help. O forsake me not &c. In that he saith: forsake me not, he declareth, that yf he be forsaken, he is able of himselfe to no good thing.

Hether to hath Augustine answered euidently ynough, that good workes are oures, and that neuer theles all pertyneth vnto grace. By meanes wherof, whan right wisnes is ascribed to our workes,
it is

Of a Christian.

It is trulye ascribed vnto grace,
out of the whiche good workes
proccade. Others there be, that
vndoo this knot thus, sayenge:
that faithfull beleuers please god
thorow Christ, who hath recon-
cyled them againe with god. And
seyng thei please god, that do the
workes: theſe ſay workes which be doe
of ſuch, as are reconcyled and in ſ
fauour of god, be alſo acceptable
vnto him: Doubtles not for their
own ſake, or for ſ that thei be done by
the, but much rather becauſe thei
are wrought by the membres of
Chriſt. Some are of this opiniō:
Faith (ſaie thei) and workes are
not ſeuered: for the rightuous ly-
ueth by faith, and he, that is right-
uous, worketh rightuousneſſe.
Neither is vncircūciſiō eny thing
worth, neither auaileth circūci-
ſion: but faith, that is ſtrong in o-
peracion and worketh by loue.
There

The iustification.

Therefore by meanes of this vnſe-
parable cōiunctiō & vnitie, & is as-
cribed to & one, which els in ver-
ry dede & properlie is the others.
This matter also might be wel ex-
pounded & declared thus: Nameli
In faith ther must respect be had
to two thigs: To & recōciliaciō, &
to obedience. To & recōciliaciō, be-
cause we vnderſtād by faith, that
god is recōcyled & pacyfied to vs
ward for Christs sake, by whō we
ar accepted & in fauour w god. To
obediēce, because & thei, which be
reconcyled & receaued vnto grace
do wholly geue theſelfes to him,
by whō thei be reconcyled, & are
deſyrus to do his wil. Here ther-
fore maie it well be ſaid, & it is a
two folde rightuouſnes: one iusti-
fiēg & one hartnyng or obeing. Of
it, & iustiſieth, is Paul myndful,
whā he ſaith: Because therefore &
we be iustiſied by faith, we haue
peace

Roma. 5.

Of a Christian

peace to god thorow our lord Ie-
sus christ, by whom also in faith
we haue entraunce vnto this grace,
wherin we stand. Of it also, that
harkeneth, he maketh mencio, say-
ing: knowe ye not, & vnto whō ye
geue ouer your selues as seruaunts
to obey, his seruauntes ye be, to
whō ye obey: whether it be synne
vnto death, or obediēce vnto righ-
tuosnes: Properly now is iustify-
ficatio ascribed vnto & rightuous-
nes which iustifieth, & not vnto it
& is obediēt: for & same cometh of &
other, & wout & other mighte not
it be called rightuousnes. Moreo-
uer, this knot maye be losed thus.
The most naturall work of fayth
is purifieng or sanctifieng. For &
holy Apostle Peter saith exprese-
ly, thorow fayth at & heartes puri-
fied. Now in & mater of sanctifieng
doth & holy scripture declare two
thynges: The first, that as manye
of vs, as beleeue, are freelye sanc-

The iustificacion

1, Pet. 1, tified by the bloude of Ihesus
Christ. For S. Peter saith: we
are electe thorow sanctifieng of
the spere, in the obedience and
sprinklinge of the blood of Iesus
Christ. And yet more playnlie:

Ye know, that ye are not redemed
with transitory siluer or golde fro
youre vayne conuersacion of the
traditions of the fathers: but in
the precious bloude of christ, as
of the innocent vndefyled lambe.

Heb, 10,

Paul also saith: By the wil of
god we are made holie, euē by the
offring of y body of Iesus christ
once for all. For (as it foloweth
immediatly after) with one obla-
tion hath he made perfecte for e-
uer them, that are sanctified. The
Apostle Ihon likewise testifieth
the same, and saith: The bloude
of Iesus Christ, the sonne of god,
clenseth vs from all synne. And
thus saith in the bloude of Iesus
Christ

1, John, 1,

Of a Christian.

Christ verely and naturally sanctifieth or maketh holy, by þe meanes of him that sayde: I sanctifie my self for them, that thei also maie be sanctified in the trueth. **John. 17**

The second thing, that holye scripture declareth in the mater of sanctifiēg, is this: Namelie, that thei, which thorow faith are sanctified with the bloud of Christ, do daily sanctifie them selues, & applie them vnto holynesse. And to this end, in my iudgment, doth a good parte of the exhortacions of the Apostles serue. Verely **S. 1. Pete. 1.** Peter saith: Lyke as he which hath called you is holy, euen so be ye holye also in all your conuersaciō, according as it is writtē: Be ye holy, for I am holye. And the holie Apostel Paul saith: This is the wil of god, euen your sanctification, that ye refrayne from whoredome, & þe euery one knowe, **1, Thes. 4.**
S. how

The iustificacion.

how to kepe his vessel in holynesse
and honour, not in fleschly lust,
as do the heithen which knowe
not god. And that no mā oppresse
or defraude his brother in bargai
nyng. Thus dyd Ihon also the A=
postle teach & saie: We are now
gods children, and as yet it ap=
peareth not what we shalbe. But
we know, & whā he appeareth, we
shalbe lyke him: for we shal se him
as he is. And euery one that hath
this hope in him, purifieth him=
selfe, like as he also is pure. Ther=
fore eue this our purifiēg, which
is done by our care and diligēce,
hath also the name of sanctifieng,
not because of it selfe, but for the
fyrst purifieng sake that goeth be
fore: which yf it go not before,
then is our sanctifienge nothinge
worth. Againe, yf the same go be=
fore then must this also folow af=
ter. For right well & trulie saith
S.

Of a Christian.

S. James the Apostle: Saith, yf it haue no woorkes, is deed in it selfe. In it selfe, or for it selfe, I saie, that is: It alone, and frute ful with no good woorkes. For as the body wthout y^e sprite is deed, so faith also wthout woorkes is deed.

Doubtles a lyving body doeth it woorketh somewhat, and serueth many: likewise faith, by deutie & offices of loue, must be profitable & comodious vnto many. Now yf faith do good to no man with godlie woorkes, thē is it an emptie ymagination & wayne name. Als also the sanctifieng of mā, yf it do not breake forth & shew it selfe in holy words and woorkes, assuredly it is to be reputed false, feyned and full of ypocrisie. Besydes this, all that belongeth vnto true holynes in y^e our sāctifieng, which appeareth in our woorkes, must be referred to the sanctifiēg done by

S.ii. the

The iustification

the blood of christ, to the which
most properlye apperteyneth the
honour of sanctificaciō. Wherefore
whan thou seist in holy scripture,
that rightuousnes is ascribed vnto
our workes, remembre it is done
for such causes as I hitherto haue
shewed. For the sprete of the A-
postles can not be against himself.

The .2. sorts of
me, that the Apostles had to do
for iustification, which make
the same to varie in assign-
yng the cause of iustifi-
cation, with their
reconciliation.

The .16. Chapter.

And

Of a Christian.

AND knowe it is, that the
Apostles of the lorde dyd
stryue with two sortes of
people: the one sorte ascry
bed rightuousnes and salu
uation to their own good workes,
which were done after the mesure
and rule of gods lawe, & therfore
they despyced Christ. For while
they were about to stabliss, main
teyne and set vp their owne righ
tuousnes, they were not obediente
to y^e rightuousnes of god. Against
the vngodlie opymio of these, dyd
the holie Apostles teach (and spec
cially S. Paul) that rightuous
nes and life is obteyned by faith
in the lorde Iesus, and not by our
workes. The same Paul saith to
the Galathians: I refuse not the
grace of god. For yf rightuousnes
come by the law, then dyed christ
in vayne. And agayne: Christ pro
fiteth you nothing. And: ye are
S.iii. gone

The iustificacion.

Gone quyte from Christ, and are fallen frō grace, yf ye wil be iustificied by the lawe. Against such also was kepte at Hierusalem the Counsaile that Luke maketh mention of in the Actes of the Apostles.

There were agayne certayne other light & euell disposed people, that abused suche doctryne of the Apostles to the libertye and sensualitie of the flesh: thinking it sufficient to saluacion, whan they boasted themselves of faith, although there were no good workes found in them. Therfore against those, as against the very pestilence and decaye of true Religion and gods seruice, dyd the same Apostles also stryue, and taught that the Christian fayth was not a vayne opyniō or fruteslesse knowledge, but a lyuelie & stronge confidence, most fruteful
in

Of a Christian

In good works. For Paul, writing
against these, saith vnto Titus:
Thei saie thei knowe god, but **Titus**
their dedes thei deny him, seinge
they are abominable and disobe-
dient, & vnapt vnto euery good
worke. And Peter the Apostle res-
buketh such dissemblers, but som-
what more darkly, whā he saith:
Herevnto geue all diligence, that **2. Pete.**
in your faith ye mynistrer vertue,
in vertue knowlege, in knowlege
tēperaūce in tēperaūce paciēce, in
paciēce godlynes, in godlines bro-
therlye kyndnes in brotherly kind-
nes loue. For yf these thinges be
amonge you & be plenteous, thei
wil make you, & ye nether walbe
ydle nor vnfrutefull in the know-
ledge of our lord Iesus christ. But
he, & lacketh these thinges, is blind
and gropeth for the waie with his
hands, and hath forgottē that he
was poured fro his olde synnes.

The iustification.

It is manifest also vnto euery man, that Ihon and James, y^e holly Apostles of Christ, wrote here of: S. James most earnestlye desiring that Abrahā was not iustified by oneliē faith (that is, by a vayne opynion) but by workes, vndoubtedlie euen by true faith. And yet with those, and such lyke exhortacions, wold not the faithfull Apostles of Christ mynyshe his grace and merites, & magnifie the merites of man: but rather withstand the filthynes of such as neuer rightly knew nor lerned the faith of Christ, & made yet their boast ther of to the greate offence and hinderaunce of y^e weake. For yf thei trulie had knowne it, they had vndoubtedli led a more sober life. Therefore whan the Apostles are earnest i prouoking vnto good workes, they prouoke vnto y^e true faith in Christ, which is mightie
in

Of a Christian.

in operacion it worketh by lone:
And yet neuertheles thei ascribe
al thinges to the grace of God,
yea euen the same workes which
they requyre of the faithfull. And
that I here teach the true vpright
doctryne of faith, all they shall
affirme, that haue but a litle sear-
ched, tried and red the scriptures
of the Apostles. Augustine also, a **Augusti-
nus.**
true faithfull teacher of the Chri-
stian church, shall testifie, that I
haue here inuented no new thing.
For in his booke of grace and fre-
will the seuenth chapter, he wy-
teth thus: Such as haue not vnder-
stand what the Apostle saith
(we holde, that a man is iustified
by faith without the workes of
law) haue thoght him to affirme
that faith is sufficiēt to a mā, al-
thoughe he lyue euyl and haue
no workes: which thing god forb-
byd the electe vessell. **Shalde so
S.v. meane,**

The iustification

meane, who yet in another place
whan he hath saide, in Christ Ie-
su auayleth nether circūcision nor
vncircūcision, he addeth immedi-
atlye therto: But faith, whiche
worketh by loue. Euen this is the
same faith, that separateth gods
beleuers from vncleane deuels.
For thei also (as the Apostle Jas-
mes saith) beleue and tremble,
but no good thinge do thei. Ther-
fore haue they not that faith, out
of the which Christ lyueth: namely
whiche worketh by loue, that god
maye geue him lyfe acordinge to
his workes. But for as much as
good dedes are of god, of whō
we haue not onelie faith but also
loue: therefore the same teacher of
the heithen named eternall lyfe
it selfe, grace.

This haue I alledged out of
Augustine, & hether to haue I o-
pened & declared, how the scrip-
ture

Of a christian.

ture ascribeth rightuousnes vnto
to good workes, and that y^e same
doctryne is not against y^e Apost-
les teaching and iudgment, which
ascribeth rightuousnes vnto faith
in Christ Iesus. But forasmuch
as vpon this mater of y^e rightuous-
nes of workes, there hangeth the
questiō concerning y^e merites of
good workes: I wil adde herevnto
to a lytle, touching the rewarde
and merite of good workes: che-
selie to the intent that no mā rash-
lye and vngodlye iudge of good
workes, and so purchase himselfe
to haue not good but rather euell
merites.

These termes/ re-
wardes or merites, tryed by the
Scriptures and expounded how
largely they are to be extended.

The.17. Chapter.
Merite

The iustification

Merite or deseruyng, as it
is spokē of in y^e schools,
is no where found in ho
ly scripture, and yet ther
in is oft mencion made of the re
warde. The scripture in this fo
loweth oure maner and fasshion of
speakyng. And for asmuche as
vnto such, as be oure freindes or
that haue well deserved it at our
hands, we geue rewards, & gistes,
as an hyre or wagies: Therefore
after lyke maner of speche is it
sayd, that god geueth his frendes
eternall life to a reward, for their
noble and excellent dedes & me
rites. For thus we reade in Esaie:
O happie are the rightuous, for
they maie enioye y^e frutes of their
deuyces. But wo vnto the yngod
lye and vniust, for he shalbe reco
penced acordinge to his dedes.
In the gossell the lordē saith:
Blessed are you, whā men reuyle
you,

Of a Christian.

you, and persecute you, speake all
maner of euell against you, & belie
you for my sake. Reioyce and be
glad, for great is your rewarde
in heauen. The Apostle Paul also
saith: Euery one shal receaue his
rewarde acording to his laboure.
But herein must not the worde
(Rewarde) be violently forced,
as yf ought were oures: for euen
our merites them selues are no-
thing els but giftes of god. Ther-
fore like as holye Augustine in o-
ther doctrynes of our faith dyd
euery where obserue and teach
vniuersal mynde and vnderstan-
ding of the right canonical trueth
and of the holie church: Euen so
he not onelie Bewerth playnly the
true meaning and vnderstanding,
concernyng the merites of good De gra. et
workes, but also with very dili- lib. arbi,
gent cōference of the scripture he cap. 7.
defendeth the same, and saith
thus

The iustification.

thus: Iohn, the forerunner of our
lorde, saith: A man can receaue
nothing, excepte it be geuen him
from aboue. Now yf thy good
workes be the giftes of god, then
doeth god crowne thy merites,
not as thy merites, but as his
own giftes. Now let vs cōsidere
the merites of the Apostle Paul,
that is, whether he obreynd the
of himself, or whether thei be the
giftes of god. He saith: I haue
foughten a good fight, I haue en-
ded my course, I haue kept faith.
Fyrst, yf good thoughts had not
gone before these good dedes, the
shulde they be no good dedes.
Marke therfore what he sayeth
of the same thoughts: Not that
we be able of our selues to thinke
eny good thyng, as of our selues,
but al our abilitie is of god. Lette
vs then beholde euery thing se-
uerall. He saith: I haue foughte
a good

Of a Christian.

a good fight. Here I demaunde:
with what strength fought he?
with it that he had of himself, or
with it that was geuen him from
aboue? But god forbyd, that such
an excellent teacher of the heithen
Shulde not haue knowne the lawe
of god, whose voyce and worde
standeth in Deuteronomie: Thou
Shalt not saie in thine hert: My
strength and the power of my
handes was able to bring this to
passe: But remembre thou the
lorde thy god. For it is he that ge-
ueth the strength and power to
do it. And what profiteth a good
battail, yf the victory folowe not
after? And who geueth the vic-
tory, but euen he of whom he sai-
eth: god be thanked, whiche hath
geuen vs the victory thorow our
lorde Iesus Christ: And in ano-
ther place, whan he hath recyted
the testimony out of the psalme:
For

The iustification

for thy sake are we put to death al
the daye long, we are compted as
Bepe apoynted to be slayne) he
added therto and saide: But in al
this we ouercome for his sake &
loued vs. It is not therfor by our
selues that we ouercome, but by
him which hath loued vs. And af-
terward he said: I haue ended
my course. This spake he, & sayde
in another place: It lieth not in
eny mans wil or runnyng, but in
& mercy of god. Which meanyng
maie in no wise be peruerthed, as
to saie, that it lieth not in the mer-
cy of god, but in euery mans will
or runnyng. For whosoever dare
saie so, declareth euidently, that
he speaketh against the Apostle.
Finally, he saide: I haue kepte &
faith. This spake euen he, which
in another place sayed: Mercye
haue I obteyned, & I woulde be
faithful. He said not: I obteyned
mercy

Of a Christian.

mercy because I was faithfull, but
that I shuld be faithfull. By this
the declareth he, that faith can not
be had excepte god be mercifull,
and that faith is the gift of god.
Which thing he teacheth very eu-
dently and saith: By grace are
ye saued thorow faith, and that
not of your selues, but it is y^e gift
of god. For thei might saie: Ther-
fore haue we receaued grace, be-
cause we beleued, ascribinge so
faith to them selues, and the gra-
ce vnto god. Therefore the Apostle
whan he had saide thorow faith,
he saith: And that not of your
selues, but it is the gift of god.
Agayne: to the intent they shuld
not saie, that with their workes
they had merited suche a gift and
rewarde, he added ther vnto im-
mediatly: not of workes, lest any
man shulde boast himselfe. Not
that he denieth or minissheth good
w. i. workes

The iustification

workes, for he saith: god shall rewarde euery one acording to his workes: But because that workes proceade out of faith, & not faith out of workes. And therefore haue we the workes of righteousness euen of him, of whom faith it self cometh. The iust shall lyue by his faith. Out of S. Austine word bi word haue I alledged all this: which doubtlesse so perfectly comprehendeth, and so constraintly with scriptures proueth & setteth forth, what so euer maye be sayd of the merites of good workes, that I suppose, there can nomore be spoken therto. For what could be more breselye, more syncerly & more perfectly spoken, then that vnto good workes there is prepared a rewarde, and that the same is nothinge els but grace: Yea the merites of sainctes are gods giftes,

Of a Christiā.

gifts, which whā god crowneth,
he crowneth his owne giftes.
In all this therfore standeth sure
the perpetual, vnfailiſh and vni-
uersall doctryne, that thei, which
beleue, are iustified and saued by
onely faith or grace of god.

The rule of good

workes to measure them by, that
they maye bee good in dede,
and not of oure own good
intente and brayne
onelye.

The. 18. Chapter.

Wherfore now come we as
gayne to good workes,
which yf they proceade
not out of god by faith,
they maye not be named good.

h. ii. But

The iustificacion.

But yf they spring out of god
thorow faith, then are thei ordred
acording to þ rule of gods word.
In þ description therfore of good
workes, I haue added therto and
sayde, that they are done by such
as are regenerate, out of the good
sprete of god, and acordinge to
gods worde. For the workes that
we ymagen of our selues, they
please not god. For he alloweth
obedience: As for the good mea-
nyng and intent that groweth in
us, he refuseth it. Which thinge
I affirme and proute wih these
testimonies of scripture: In Deu-
teronomye the lord commaundeth
euidētli with these words: ye shal
not do, euery one that which he
thinketh good. What so euer I
commaunde you, that loke ye ob-
serue, to do therafter: Adde no-
thinge thereto, neither mynyshe
aught there frō. Moreover in the
storie

Of a Christian

storie of Samuel there standeth
an ensample herof. For Saul the
king of Israel, being commaunded
to make a slayne offeringe of the
2 malechites & al their substance,
dyd, of a good intent & self chosen
gods seruyce, reserue the fatteste
oxen for a sacrifice vnto god. But
the prophet Samuel saith vnto
him: hath the lord as greate pleas-
sure in brent sacryfices and offer-
ringes, as whan the voyce of the I. Reg. 13.
lorde is obeyed? Behold, to obeye
is better then sacrifice: & to heare,
is better the the fatte of rammes.
For rebellyon is as the synne of
witchcraft, and stubburnes is as
the wickednes of ydolatrie.

Here in these few wordes thou
hast a godly comendacion of self
chosen relygion or gods seruyce,
and of workes that spring of our
owne good meanynge and good
intent. They, that despisyng &
Z. iii. refuse

The iustificacion.

refusing the lawe of god folowe
their owne good intēres, are of y
trueth called witches, rebelles &
ydolatoures. Although thei thinke
themselues to be gods good ser-
uauntes, and feruent folowers of
the tradicions of holye fathers,
bishops, kynges and prynces:
yet god, who can be no liar, saith
evidently, that the workes of such
folkes doe nothyng dyffer from
witchcraft, rebellion and ydola-
trie, which are the most horrible
thinges, that cā be thought or de-
uyed. The lorde therfore in the
gospel, out of the prophet Esay,
condemneth and refuseth all such
selfchosen workes, as proceade out
of our owne good meanynge &
intentētes, whā he saith: in vayne
serue thei me, while thei teach the
doctrynes & preceptes of me. E-
uery plantyng, which my heauēly
father hath not planted, shall be
rooted

Of a Christian,

rooted out. Let the go, blynd thel
are, & y leaders of y blynd. Here
of came it no doubt, y S. Paule
so boldly & stowtly said, y the cō-
maundmentes & statutes of men
are not oly cōtrarie to the trueth,
but also very lyes. In another
place he saieth: What so euer is
not of faith, is synne. And agaynz
Faith cometh of hearyng, & hear-
ing cometh by the word of god,
Wherby it maie wel be gathered,
y the workes, which are not done
out y worde thozow faith, are so
very naught, y thei be also called
sinne. To the Colossians doth Paul
most euidentlye reiecte the selfe
pleasing gods seruice, ethelothres-
chian, which is expounded a su-
persticio, & signifieth a self willed
& selfchosed religiō & gods seruice.

Wherfore out of all this it is
playne, that we do not reiecte nor
withstand ypright good workes,

¶.iii. when

The iustification.

whan we refuse the workes of
monckes, freres & popish priests,
whiche proceade of the election
and good intent of man, without
gods worde. For now is it more
certayne, that they of a trueth are
not good workes, which we ymag-
gen of our selues, but onelye such
as god hath commaunded vs.
Which thing is yet more euident
out of the wordes of S. Paul:
We are created (saith he) thro-
Eph. 2. row Ihesus Christ, vnto good
workes, to the which god ordey-
ned vs before, & we shulde walke
in the. Here setteth he two marks
or euident tokens of good workes.
The first: we are created thoro-
Christ Iesus vnto good workes.
A good worke then must be done
by such one, as is created thoro-
Christ, or grafted in Christ Iesu.
For yf the braunche abyde not in
the vyne, it can not bring frute.
By

Of a christian.

By faith are we grafted in to christ the vyne. The second: They must not be euery nor al maner of workes, but such as god ordeyned of olde, that we shoulde walke therein. What the same be, he hath expressed in his law, which is the wil of god. Herof is it, that the lord in the gospel, beyng demaunded concerning eternall life and true vertues, paynteth to the law and saith: What is written in the law? And, yf thou wilt entre in to life, kepe the commaundmentes. The ten commaundmentes then are the most sure and most perfecte fourme of good workes.

Which thing, to the intent it maie be perfectly vnderstand, I will briefly declare it all, as in a painted table.

h. v.

The

The iustificacion

The exposition of
the .x. commaundmentes, which
are the limites and precinctes
of our good workes.

The. 19. Chapter.

TO the fyrst cōmaundmēt
thou must referre the fear
of god, faith in god, and
fynally most sure hope in
trouble & aduersitie. Itē
sufferaūce & vnmoueable vnshyn-
king stedfastnes. To the second,
belogeth the true, & to god accep-
table, vndefyled & sincere wor-
shipping: likewise y refusing, de-
nyal & eschuyng of all superstitiō
& perueried gods seruyce. To the
thirde: y reuerencyng of y power
& maiestie of god, also cōfession,
true inuocacio of y name of god &
sanctifieng of y same. In y fourth
is cōteyned the cōelie obseruacio
of

Of a Christian.

of the ceremonies and rites of
church, & preachig of gods word,
the comen prater, and al external
mynistracions. To the fifti ma-
este thou referre feare and loue
towards father and mother, to-
wards thy natyue countre and
lynssfolkes: Item the right obe-
diēce that we owe to magistrats,
and of al duties of a cyuile life &
conuersacion. To the sixte thou
shalt referre rightuousnes & iudg-
ment, the defence of wedowes
& of the oppressed, afflicted, fren-
dles, fatherles and motherles
children: benefites and innocens
eye. To the seuenth maye be re-
ferred matrymonyall plight and
trothe, the honest and godly bring-
ynge vp of children, diligence
and exercise of clenness, sober-
nes and temperauncie. To the
eyght shalt thou referre equitye
in bargaynyng, liberalitie, mylde-
nesse,

The iustificacion

nesse, and hospitalitie. To the nyenth: diligēt appliēg of trueth thorow out the whole life, to kepe faithfulness & fydelitie in wordes and workes, to vse such wordes as are sober, honest and maye edifie. To the tenth, referre good and holy desyres, and finally all holpe and honest thoughtes.

This is now a very short same and fourme of good workes. But yf thou desyre yet a shorter, then harken vnto the Lorde himselfe, sayeng in the gospel: Thou shalt loue the lord thy god with all thy hert, with all thy soule, and with all thy mynde. This is the chefe and greatest commaundment. The second is lyke vnto it: thou shalt loue thy neighbour as thy selfe.

Item what so euer ye wold men shulde do vnto you,
do you the lyke
vnto them.

That

Of a Christian.

That the lord re-
quyret h naught els of vs, but the
workes of the .x. commaunds
dements, is proued
out of scripture.

The. 20. Chapter.

A I faithful beleuers, which
be desyrous to do good
workes, must directe theyr
eyes, hertes and myndes
vnto these commaundmentes of
the lorde: And that with so much
the more diligence and stedfast-
nes, as they more euydently se, &
god in the lawe and in the pro-
phetes requireth nothing els, yea
none other workes of those that
are his. This maie I proue and
maine

The iustificacion

maynteyne with most euydent
testimonies of the most principal
prophetes. Moses in his fift
boke saieth thus: Now Israell,
What requyreth the lord thy god
of the, but that thou feare þe lorde
thy god, and walke in his waies,
and loue him, and serue the lorde
thy god with al thy hert and with
all thy soule. And that thou kepe
the cōmaundmētes of the lorde, &
his ordinaūces, which I cōmaūd
the this daie? Kyng Dauid also
asketh: Lorde, who shal dwell in
thy tabernacle? And immediatly
he answereth: Euen he þe leadeth
an vncorrupte life, doing þe which
is right, and other thinges cōtey-
ned in þe ten cōmaundmētes. Esay
the prophet moueth the same ques-
tion also, and saieth. Who is he
among us, that is able to abyde
the eternall beater? And he ans-
wereth: Euen he þe leadeth a p^efecto^e

Of a Christian.

life, speaking that which is right,
& doing the other thinges cōtey-
ned in x. cōmaundmentes. Jere-
mye in the .22. chap. bringeth in
euen the same thinges, & earnestly
requyreth them, saience: Thus
the lord cōmaundeth: Kepe equi-
tie and rightuousnes, delyuer the
oppressed from the power of the
violent, do not greue nor oppresse
the straunger, the fatherles nor
the widow, and Bede no innocēt
bloud in this place. And no other
workes doth Ezechiel recyte tho-
row a long Registre in the eigh-
tenth chapter. In Osea the lord
saith: I haue pleasure in mercy,
and not in sacrifice: And in the
knowlege of god, more then in
burntofferinges. Micheas also as-
seth what he shal do, and what
workes he must recōcyle himse-
lfe vnto god. And by gods reuelaciō
he answereth: I will Dewe the,
O man

The iustificacion.

O man, what is good, and what the lord requyrez of the: Namely, to do right, to haue pleasure in louing kyndnes, & to walke lowly before thy god. Lyke answere

Zach. 7. doth the prophet Zacharie geue vnto those, that asked hym concerning vertues & acceptable works. Thus saith the lord of hoostes: Execute true iudgmente, shewe mercy and louyng kyndnes euery man to his neighbour: do the widowe, the fatherles, the straunger and poore no wrong. And let no man ymagine euil against his brother in his hert. Loue no false

Zach. 8. oother, for these are the thinges that I hate, saith the lord. From this doctryne of the prophetes, disagreeth not the doctrine of the Euangelistes & Apostles: which euery where teacheth loue, righteousness and innocency, doubteles as the effecte & summe of al good workes.

Of a Christian.

workes. This now so plentifully,
and with so many testimonies of
the scripture haue I uttered & de-
clared: to y intent no man hence
forth shulde either doubt or be
ignorante, that those onelie are
good workes, which be done out
of the good sprete of god thorow
faith, and acording to the scrip-
ture or word of god.

That the sayed
proprietes of good workes are re-
quisite i dede to good workes,
is declared by the confers
of the scriptures more
plainlye.

The. 21. Chapter.

31. Yet

The iustification

YEt ther resteth somewhat
which I muste adde vnto
the ende of the descripcio
of good workes, namely to
confirme and make it more
playne wyth the conference and
agreement of the scripture. I said
that tyght good workes be done
by such, as are regenerate, to the
glorie of god, to the bewtifieng
of life and to the edyfieng of the
neyghbour. For vnto our good
worres doth the lorde appoynte
this end in Mathew, and saith:
So let your light shyne before me
that they maye see your good workes,
and glorifie your father which is in
heauen. Ite the Apostel Paul, ma-
ny tymes exhorting me vnto good
workes, addeth therto a thyng,
which might specially moue eny
man. Namelie that to their godly
workes they shulde do worshippe
vnto the doctrine of our sauiour &
rc

Of a Christian.

redemer, in al thinges. Now like
as a cōely & honourable apparel
doth bewtisfie the mā, so do right
good works set forth and garnish
mās life w great commendacion.
And this is y cause y y Apostles
of Christ gaue so oft counsaill, to
laye asyde y oldeman, & to put on
the new, which is Bapē & fashio-
ned after god: for therof cometh
praise and honour vnto vs. We
are called, & be in dede, y seruā-
tes and children of god, whose
propertie and vertue appeareth
in vs, to the praise and magnifiēg
of his name. Moreover, yf we do
good, he increaceth his giftes in
vs continually the longer y more,
considering he hath spoken: Vnto
euery one, that hath, Shall be ge- Mat. 13.
uen, that he maye haue aboun-
daunce: But who so hath not,
from him Shall be taken also euen
that he hath. And herof it com-

The iustification

meth, that vnto such, as do well,
god is gracious and mercifull,
replenishing the with many (yea
and with temporall) giftes, and
finally enderweth them with eters
nal life. For the Apostle Paul spea
keth euidently and plainlie: god
shal geue vnto euery on acording
to his dedes: Namelie praise &
honour & immortalitie vnto those
which with pacience in good woorkes
seke eternall life. And againe:
Praise, honour and peace vnto all
such as do good. Howbeit in all
good woorkes the iust and godlye
are appoynted to kepe these boundes
and lymites, that they will not
seke their owne welth, but the glo
rie and wil of god, and finally the
commoditie and profite of their
neighbour. For the Apostle Paul
saith: Lette no manne seke that
which is his owne, but let euery mā
seke that which belongeth to another:
Luen

Of a Christian

Even as I please all men in all things, not seeking myne owne profit, but the prophete of many, that they myght be saved. All godly personnes therefore directe all their diligence, exercise & works to this end, that they maye edifie many: wherein they expresse and declare the nature of god, whose children they be. For he is enclined and desirous to shewe good unto all creatures. And herof it cometh, that his children also are well doers. And in all things what so ever they take in hand, they have still before their eyes (as the onely marke of their life) a deelyte and desyre to do good.

The Conclusyon or peroration.

J.iii.

The

The iustification.

The .22. Chapter.

Thus much at this tyme
haue I done concerning
the propertie, nature, di-
sposicion, cause, end and
operation: that is, & true & right
fashion & measure of good works
Out of & which, I trust, this may
chesele be vnderstand, how the
lorde ascribeth the name of righ-
tuousnes and Justification to
the good works of holymē: And
how god in scripture is sayde to
geue rewarde: And that neuerthe-
les the right and principall doc-
tryne of our religion stādeth sure
and vnmoued: Namelie, that we
are iustified out of the grace of
god for Christes sake by faith, &
not by workes.

Wherefore there remaineth now
nothing

Of a Christian.

nothing els, but that for the true
faith in the lord Iesu, by & which
we are iustified, we fall downe at
the lords fete with earnest praier,
with feruent and deuoute cryeng
it calling vpon his name: in such
sorte that we put in practise thys
talke and disputaciō had of good
workes: Namely, that as touching
the faith, which we professe in the
lorde Iesus Christe, we expresse,
shewe forth and garnisse the same
with right good workes: Remem-
bring the wordes of the lord Ihesu
Christ, who in his gospel sai-
eth: Not euerye one that saith
vnto me, Lorde, lorde, shall entre
in to the kyngdome of heauen:
but he that doth the will of my
father, which is in heauen.

Many shall saye to me in that
daye: Lorde, lorde, haue not we

I.iiii.

pro

The iustificacion.

prophecied in thi name: haue not
we cast out deuels in thy name?
haue not we done manye myghtye
dedes in thy name? And then wil
I knowlege vnto them: I neuer
knew you, departe fro me ye wor-
fers of iniquitie. Therforre who
so euer heareth of me these wor-
des, and doth the same, I wil lickē
him vnto a wise mā, which buylte
his house vpon a rocke. And a Bos-
wer of rayne descended, and the
floudes came, and the wyndes
blew, and beat vpon that house,
it fel not, because it was groun-
ded on the rock. And euery one
heareth of me these words, and
doth them not,shalbe likened vnto
a foolishe man, which buylte
his house vpon sand. And a Bos-
wer of rayne descended, and the
floudes came, and the wyndes blew,
and beat vpon that house, and it
fell, and greate was the fall of it.
Where

Of a Christian.

Wherefore let vs applie all oure diligence with holie feruent praise, with true zeale and godlynes of oure mynde, that we also as lyuinge stones, beyng buylded vpon Christ the sure rock of lyfe, maye become a lyuinge house, which maie endure fast in al assautes of manifolde tentacions: That we (I saie) beinge a spirituall habitation, and an holy priesthode, maie bring and offre vnto our Redemer & iustifier, Iesu Christ, spiritual & acceptable sacrifices: praise and thankes geuyng, almes and oure own bodies, yea oure selues, fully, wholly, and all together. Amen.

I. v.

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A mirrour or glasse/ wheryn

al men may behold their own cons
demnacyon by the lawe of
god : With a remedy
for the same.



The law is a doctrine that
beddeth good and forbid
deth euell as the commaunde
mentes specific sayinge.

Loue thy Lorde god with all
thyne hart, with all thy soule, and
with all thy mynde.

Dent. 6.

Mat. 22.

This is the first and great com
maundment. The second is lyke
vnto that : loue thy neyghboure
as thy selfe. In these two com
maundementes hange al the lawe
and the prophetes.

The office

I He, that loueth god, loueth his
neyghbour.

1. John. 4. If a man say, I loue God, and
yet hateth his brother, he is a liar.

Let euery he hath sene, how can he loue god
man exa- whom he hath not sene.

myne hys He & loueth his neyghbour as him
conscience selfe kepeth al & comaundementes
by this rule of god, what so euer ye wold that
men should do to you, euen so do

Math. 7. you to thē. For this is the lawe
Rom. 13. and & Prophets. He that loueth
his neyghbour, fulfilleth & lawe.

Gala. 5. All the lawe is fullfylled in
one worde, that is, loue thy neygh
boure as thy selfe.

I He, that loueth god, kepeth
all the commaundmentes.

He that loueth his neyghboure,
Ro. 13. kepeth all the commaundmentes
Gal. 5. of god, and he that loueth God,
1. Joh. 4. loueth his neyghbour: ergo he, &
loueth God, kepeth all his comaund-
maund:

of loue

maundimentes.

He that hath faith, loueth god
and kepeth the commaund-
mentes.

My father loueth you, because ye John. 16.
loue me and beleue that I came
from God.

He, that hath the faith, loueth
god, and he that loueth God ke-
peth all his commaundemētes: ergo
he that hath the faith kepeth all
the commaundementes of God.

He that kepeth one commaū-
dement of god kepeth all.

For without faith it is impossible Heb. 11.
to kepe any of the commaūdemētes
of G O D, and he that hath the
faith kepeth all the commaunde-
mētes of god: ergo he that kepeth
one commaundement of god kepeth
them all.

He the kepeth one comman-
dement of God, he kepeth all:
ergo he that kepeth not al the co-
maun-

The office
maundmentes of god, kepeth not
one of them.

It is not in our power to kepe
any of the commaundemen
tes of god which wer
geuen to s^{er}ue vs
our synnes, and
byd thinges im
possible for
vs.

Without grace it is impossible
to kepe any of the commaunde
mentes of god, and grace is not
in our power: ergo it is not in our
power to kepe any of y^e comma^{an}
dementes of god.

By the law commeth the know
ledge of synne.

Rom. 3. I knew not what synne ment,
Rom. 7. but thozow the lawe.

of the lawe

I had not knowen what lust
I ment, excepte the lawe had
sayde, thou shalt not lust: without
the lawe synne was deed, that is,
it moued me not, neyther wyft I
that it was synne, which not with
standinge was synne and forbyd
den by the lawe.

The lawe byddeth vs do that
thinge, which is impossible
for vs.

It biddeth vs kepe the com: The law is
maundementes of god, & yet is it a scholéma
not in our power to kepe any of ster to brig
thē: ergo it biddeth vs do þis im: vs to chris
possible for vs. Thou wylt say,
where to doeth God byd vs do þ
is impossible for as? I answeare,
to make the knowe that thou arte
but euil, & that there is no remedi
to saue þ in thyne own hād, & that
thou

The office

thou mayst see remedy at some
other, for the lawe doth naught
but condemne the.

¶ Of the Gospell.

Like as the condemned man is
ioyful to heare of pardon for his
fault: Eue so shalt thou heare for
thye deliuerance the ioyfull news
of the gospell.

The gospell is as moch to
say in our tonge, as good
tydynges, lyke as one of
these are: Christe is & sa-
uour of the worlde. Christ is our
saviour. Christ died for vs. Christ
died for our synes. Christ bought
vs with his blood. Christ washed
vs with his blood. Christ offered
him selfe for vs. Christ bare our
synnes on his backe. Christ came
into this worlde to saue synners.
Christ came in to this worlde to
take away our synnes. Christ was
the

of the lawe.

the price that was gyuen for vs **Gene. 5.**
our synnes. Christe was made **Thes. 5.**
Lebtour for vs. Christ paid our **1. Cor. 1.**
debte, for he dyed for vs. Christ
hath made satysfaction for vs &
our synnes. Christ is our right
wisenes. Christ is our satisfacciō.
Christ is our redempcion. Christ
is our goodnes. Christe hath pa-
cified the father of heauen.
Christe is oures and al his. Chris-
te hath deliuered vs fro the law,
from the deuel, and from hel. The
father of heuen hath forgeuen vs
our synnes for Christes sake. Or
suche lyke, whereyn is declared
vnto vs the mercy of god.

The nature of the lawe and
the gospel.

The lawe Beweth vs our syn-
ne. The Gospel Beweth vs reme-
die for it. The lawe Beweth vs
our cōdemnation. The gospel Be-
wet vs our redēpcyon. The lawe

R. 1.

is

The office

is the lawe of Ire. The gospell is
the word of grace. The lawe is the
worde of despayre. The Gospe
is the worde of comfort. The law
is the worde of vnrrest. The Gose
pell is the worde of peace.

A disputacion betwene the
lawe and the gospel.

The lawe saith, paye thy debt.
The gospell sayth, Christ hath
payd it. The lawe sayeth, thou art
a synner, despayre and thou shalt
be damned.

The gospel sayth, thy synnes
are forgeuen the, be of good com-
forte, thou shalt be saued.

The lawe sayth, make amendes
for thy synnes.

The gospell sayth, Christ hath
made it for the. The lawe sayth,
the father of heuen is wroth with
the. The gospel saith, Christ hath
sacified hym with his bloude.

The

of faith

The lawe saieth, where is thy
ryghtwysenesse, goodnes and sa-
tisfaction? The gospel sayeth,
Christ is thy ryghtwysenes thy
goodnes and satisfaction. The
lawe sayth, thou art bounde and
obliged to me, to the deucl and to
hell. The gospel sayth, christ hath
delyuered the from them all.

¶ Of faith.

Faith is to beleue god: lyke as
Abraham beleued god, and yt
was imputed vnto him for Gene. 15.
ryghtwysenes.

He, that beleueth God, be- 1. John. 5.
leueth his word, and who
so beleueth it not, bele-
ueth not him also.

To beleue god, is to beleue his
worde, and to recoūte it true, that
he sayeth.

He ꝑ beleueth not goddes word
he couēteth him false & a lyer, and
beleueth not ꝑ he maie & will ful-
fil his

The office

fill his worde: and so he denyeth
both the might of god, and god
hym selfe.

Fayth is the gyfte of god
and not in our power.

Jaco. I.

Every good thing is the gifte
of god, faith is good: ergo faith
is a gifte of god.

The gyfte of god is not in our
power, faith is the gyfte of god,
ergo faith is not in our power.

Without faith it is impos-
sible to please God, and
that is done by faith
pleaseth him.

Rom. 14

Heb. 11.

All that cometh not of faith is
synne, for without faith can no
man please god. Besydes that, he
that lacketh faith, he trusteth not
god, he that trusteth not god, trust-
eth not his worde, he that trust-
eth not his word, holdeth him
false and a lyar, he that holdeth
him false and a lyar, he beleueth
not

of fayth

not that he maye do that he professes, and so denyeth he that he is god. And how can a man being of this facyon please hym? No maner of way, I suppose, though he dyd al the dedes that euer dyd man or angell.

Ryght is the worde of god and al his works in fayth. Lord thyne eyes loke to fayth, that is as much to say, as lord thou delighest in fayth. God loueth hym, that beleueth in hym, howe can they then displease him? He that hath the fayth is iust and good, and a good tre bereth good frute: ergo all that is done in fayth pleaseth GOD. Moreover, he that hath the fayth beleueth god: he that beleueth god, beleueth his worde: he that beleueth his worde, woteth well that he is true and faythfull, and maye not lye. But knoweth that he both may and will fullfyl hye

R.iii. worde

The office

word. How can he then displease him? for thou canst not do any greater honour to god, then to counte him true.

He, that hath the fayth, is certeyne that he pleaseth god.

For all that is done in fayth, pleaseth god.

Heb. II. Fayth is a sure confidence of thinges, which are hoped for, and a certainte of thinges whiche are not sene. Theſe ſpirit certeneth

Rom. 8. our ſpirit, & we are & children of god. Moreover he & hath & fayth, wotteth well & god wil fulfyl his worde: ergo fayth is a ſurenes.

A man is iuſtified by
fayth.

Gene. 15. Abraham beleued god, and yt
Roma. 3, was imputed vnto hym for right-
wyſenes: we ſuppoſe therfore &
a man is iuſtified by fayth, with-
out the dedes of the lawe.

He, that worketh not but beleueth
on

of fayth

on hym that iustifieth & vngodly
his fayth is counted to hym for **Rom. 4.**
right wysenes. The iust man ly- **Alba. 13.**
ueth by his fayth. We knowe that **Gal. 2.**
a man is not iustified by the de-
des of the lawe, but by the fayth
of Jesu Christ. And we beleue in
Jesu Christ, that we may be iusti-
fied by the fayth of Christ, & not
by the dedes of the lawe.

Of the fayth of Christ.

The fayth of Christe is to be-
leue in him, that is to beleue his
worde and to beleue that he wyll
helpe the in al thy nede, and dely-
uer the from all euell. Thou wilt
aske me what worde? I answer,
the gospell.

he & beleueth i christ Salbe saued

He that beleueth the sone hath
everlastinge lyfe: verely verely I
saye to you, he that beleueth in
me hath everlastyng life: This I, **John. 4.**
wyt vnto you, that beleue on the

R. iii.

name

The office

- name of the sonne of god, & ye may
knowe how that ye haue eternal
lyfe. Thomas, because thou hast
John. 20. sene me therefore beleueste thou:
happy are thei that haue not sene,
and yet haue beleued in me. All
Act. 10. the Prophetes to hym beare wyt-
nes, that who so ever beeleueth
in hym, Shall haue remission of
theyr synnes. What must I do &
I maie be saued: the Apostles an-
Act. 16. swered, beleue in the Lorde Je-
sus Christe, and thou shalt be sa-
ued. If thou knowlege with thy
Rom. 10 mouth that Jesus is y^e lorde: And
beleue with thyne harte that god
raysed hym vp from death, thou
shalt be saued.
Mat. 16 He that beleueth not in Christ |
John. 2. shall bee condemned.
He that beleueth not shall be
damned. He that beleueth not the
sone shall neuer se lyfe, but the ire
of god abydeth hym. The holy
goost

of fayth

goost shall reprove the worlde of synne, because they beleue not in me.

They, that beleue in Jesu Christ
are the sonnes of god.

Ye ar al the sones of god because
ye beleue in Ihesu Christ Gala. 3.

He that beleueth that Christ
is the sone of god is saued.

Peter sayde, thou arte Christe Mart. 16,
the sonne of the lyving god. Jhe-
sus answered and said vnto him,
happy art thou Simon the sonne
of Jonas, for flesh & bloud hath
not opened to the that, but my fa-
ther that is in heauen. We haue
beleued and knowe that thou arte
Christ the sone of the lyving god.
I beleue that thou arte Christ the John. 6,
sone of god which bulde come in: John. 11,
to the worlde.

These thynges are wrytten, that John. 1,
ye might beleue I Jesus is christ
the sonne of God, and that ye in

Thy.

bea

The office

Acte. 8. belyuing mighte haue lyfe. I bes
leue þ Jesus is the sonne of god.

He that beleueth God, beleueth the Gospel.

John. 4. He þ beleueth god, beleueth his
worde, whiche is þ gospel: ergo
he that beleueth god, beleueth þ
gospel: Als Christ is þ sauour of

Apo. 1. the world, Christ is our sauour.
Christ boughte vs w his bloud.
Christ washed vs w his bloud;
Christ offered hym selfe for vs.
Christ bare our synnes on his
owne back. &c.

He that beleueth not the gos-
pel, beleueth not god.

He. 7. 8. He, that beleueth not goddes
L. Pet. 2. word, beleueth not himself, for the
gospel is goddes worde: ergo he
þ beleueth not þ gospell, beleueth
not god himself: & cōsetquēly thei
that beleue not þ a boue wyrtie &
such other, beleue not god:

He, þ beleueth the gospel,shalbe
saued.

of the gossell

saue. Go ye in to al the world &
preche the gospel vnto euery crea- **Mar. 16.**
ture, he þ̄ beleueth & is baptyſed,
Shal be saued, but he that beleueth
not, Shall be condemned.

Al comparison betwene faith &
vnfaithfulnes oz incredulite. **Saith**
Saith is the rote of al good. **In** **Incredulite**
credulite is the rote of all euyl. **Saith**
Saith maketh God and mā good **Saith**
frendes. **Incredulite** maketh the **Incredulite**
foes. **Saith** bringeth god & mā to **Saith**
gether. **Incredulite** sundreth the. **Incredulite**
All that **saith** doth pleaseth god. **Incredulite**
All that **incredulite** doth displeas- **Saith**
eth god. **Saith** onely maketh a **Saith**
man good and ryghtwyſe. **Incredulite**
Incredulite only maketh hym **Incredulite**
vniust and euyl. **Saith** maketh a **Saith**
man a mēbre of Christ. **Incredulite**
lite maketh hym a mēbre of ȳ de- **Incredulite**
uyl. **Saith** maketh a mā ȳ inhery- **Incredulite**
tour of heuē. **Incredulite** maketh
him

The office

him inheritour of hell.

Saith maketh a man the seruauant
of god. Incredulite maketh hym
the seruauante of the deuyl. Saith
Berweth vs god to be a swete fa-
ther. Incredulite Berweth hym a
terrible iudge. Saith holdeth stiffe
by the worde of god. Incredulite
wauereth here and there. Sayth
counteth & holdeth god to be true
Incredulyte holdeth hym false &
a liar. Saith knoweth god. Incre-
dulite knoweth hym not. Sayth
loueth both god and here neygh-
boure. Incredulite loueth nether
nother. Saith only saueth vs. In-
credulite onelye condemneth vs.
Saith extollet god and his dedes.
Incredulite extollet her self and
her owne dedes.

Of hope.

Hope is a trustye lokinge af-
ter the thinge, that is promys-
sed vs to come as we hope
after

of hope:

after everlaſting ioy, which chriſt Pſal, 117,
hath promyſed vnto all that bee
leue in him.

We ſhulde put our hope and truſt
in god alonly.

It is good to truſt in god and Pſal, 117,
not in man. He þ truſteth in his
owne harte is a ſole. It is good to
truſte in god and not in prynces.
They ſhal be lyfe vnto the images
they make, & all that truſte in the.
He þ truſteth i his own thoughtes
doth vngodly. Cursed be he that
truſteth in man. Byd the ryche me
of this world, that they truſt not Ziere, 17,
in theyr vnfſtable ryches, but that
they truſt in the luyng god. It is
harde for them that truſte in mo-
ney, to entre in to the kyngdome of
heauen.

Moreouer we ſhulde truſt in Mar, 10,
him onely that may help vs: God
only may helpe vs: ergo we ſhuld
truſte in hym onely, wel is them
that

The office

that trust in god, and wo is them
that trust not in him.

Isaie, 17,

Sapi, 3.

Psalm, 5,

Wel is the man that trusteth
in god, for god shall be his truste.
He that trusteth in hym shall vnder
stande the verye. They shall al
reioyce that trust in god, they shall
euer be glade and he will de-
fende them.

Of charite.

Charite is the loue of the
neyghboure. The rule of
charite is this. Do, as thou
woldest be done to. For
charitie holdeth al a lyfe, y^e ryche,
and the poore, the frende and the
foe, the thankfull & vnthanke-
full, the kynseman and straun-
ger.

All comparison bitwene sayth,
hope and charite.

Sayth cometh of the worde of
God, hope cometh of faith, & cha-
rite spryngeth of them bothe.

Sayth

saythe
Hope
Charitye

of loue

Saythe beleueth the worde.

Hope trusteth after that is promysed by the word. Charite doth good vnto her neyghbour thorow the loue, that it hath to god.

Saith lofeth to god & his word, Hope lofeth vnto his grste & reward. Charite lofeth on her neyghbours profyte. Saith receaueth god. Hope receiuethe his reward. Charite loueth her neyghbour wth a glad harte, & that wthout any respecte of rewarde. Sayth pertayneth to god onely, hope to his reward & charite to her neyghbour.

Of workes.

NO maner of workes make vs rightwise: we beleue y^e amā Of Workes
shall be iustified wythout Gala, 2.
workes: No man is iustified by y^e dedes of the law, but by y^e sayth of Jesu Christ, and we beleue in Jesu Christ, that we may be iustified by the faith of Chyste & not by the

The office

Gala, 3,

by the dedes of the lawe. If right
wysenes came by the lawe, then
dyed Christ in vaine. That no mā
is iustified by the lawe, it is ma-
nifest: for a rightwise mā lyueth
by his faythe, but the lawe is not
of farthe. Moreover syth Christe
the maker of heuen and erth, and
all that is therein, behoued to dye
for vs, we are compelled to graūt
that we were so far drowned and
sūke in sinne, that nether our dedes
nor al the treasures that euer god
made or mighte make, might haue
holpen vs out of them: ergo no
dedes nor woorkes maye make
vs rightwise. No woorkes make
vs vnrightrise. For yf am woorkes
made vs vnrightrise, then the cō-
trary woorkes shuld make vs right
wise. But it is proued that no
woorkes can make vs right-
wise: ergo no woorkes
make vs vnrightrise.

¶ woorkes

of workes.

Workes make vs neyther
good nor euyl.

It is proued that no workes **Nota**
neyther make vs rightwyse nor
vnrighwyse: ergo no workes make
vs neyther good nor euyl. For
rightwyse and good ar one thing,
a vnrighwyse a euil likewise one.

Good workes make not a good
man, nor euil workes an euil ma,
but a good man maketh good
workes, and an euil man
euil workes:

Good frute maketh not the tre
good nor euil frute tye euell tre,
but a good tre bereth good frute,
a an euell tre euill frute. A good
mā can not do euell workes nor
an euil man good workes, for a
good tre can nat beare euil frute
nor an euil tre good frute.

A man is good ere he do good
workes, and euil ere he doe euill:
for tre y is good er he beare good
frute,

The office

frute, & euill ere it bere euell frute.

¶ Every man is eyther good
oz euill, and his workes like
wyse.

¶ Every tree is eyther good oz euell: either make ye the tre good & the frute good also, oz els mak the tre euell and the frute of it lykewise euill,

For all frute trees are eyther good oz euell. Eyther make ye the tre good and the frute good also, oz els make þ the tre euell and þ frute of it likewise euill. A good man is knowen by his workes: for a good man doth good workes, & an euell euell workes: ye shal knowe the by their fruyte, for a good tre bereth good frute, & an euell tre euell frute

Mat, 7,

A man is likened to the tre, and his workes to the frute of y tre.

Beware of the false prophets, which cōe to you in shepes clothes but inwardely they are rauenynge

of workes

nyng wolues, ye ſhal knowe them
by theyr frutes.

None of our workes nether ſaue
vs nor condemne vs.

It is proued that no workes
make vs nother rightwyſe nor vn-
rightwyſe, good nor euil, but firſt
we ar good ere we do good workes
and euell ere we do euell workes:
ergo no workes, nexther ſaue vs
nor cōdemne vs. Thou wilt ſay,
then maketh it no mater what we
do. I anſwer, yes. For if thou do
euil, it is a ſure argument & thou
art euil and wanteſt the faith.

If thou do good it is an argu-
mente that & art good and haſt & By the
faith, for a good tre bereth good fruite the
frute, & an euil tre euil frute: yet tree is kno
good frute maketh not & tre good, wen.
nor euell frute the tre euill, ſo the
mā is good ere he do good dedes
& euil ere he do euil dedes. The
man is the tre, his workes are the
L.ii. frute.

The office.

frute, faith maketh the good tre,
Incredulite the euil tre: such a tre
such frute, such a mā such works.
For all that is done in fayth pleas
eth god it are good workes. And
all that is done wout faith dispeas
eth god and are euill workes.

Who so euer beleueth or thynketh to be saued by his workes: denieth that Christe is his sauour. For how is he thy sauoure, if þy myghtest saue thy selfe by thy workes? or wherto shuld he dye for the, if any workes might haue saued the? Verely, thou shuldest haue dyed perpetually, yf Christ to delyuer the had not dyed for þy and chaūged thy perpetual death in to his owne death. For thou madest the faute, and he suffered the payne, it that for the loue he had to the or euer þy wast borne, when thou haddest done nether good nor euil. Howe syth he hath paid thy

of workes

thy debte, þ̄ nedeſt not, no thou canſte not, but ſuldeſt be damned if his bloude were not: But ſyth he was puniſhed for þ̄, thou ſhalt not be puniſhed if thou truſt in him. Synallye, he hath delyuered the from thy condemnacion and al euel, and deſyreth naught els of the, but þ̄ thou wilt acknowledge what he hath done for the and beare it in minde, and þ̄ thou woldeſt helpe other for his ſake, bothe in worde and dede, euen as he hath holpen the for naughte and without rewarde. O how ready wolde we be to helpe other, if we knewe his goodnes and gentelnes towardes vs. He is good & a gentle lord, for he geueth vs freely. Let vs beſech you þ̄ all Chriſtians to ſolowe his footeſteppes, whoal the world ought to prayſe and worſhip. Amen.

He that thynketh to bee ſaued

L. iii

by

The office

by his workes calleth him selfe
Christe.

For he calleth him selfe his sa-
uioure, which pertayneth to christ
only. What is a sauour but he þ
saueth? & he sayth I saue my self,
which is as moch to say as I am
Christ, for Christ only is the sa-
uoure of the worlde.

We shulde do no good workes
for þ entent to get the inheritaunce
of heuen or remissyon of synne.

For who so euer beleueth to get
the enheritaunce of heuen or re-
mission of synne thowowe workes,
he beleueth not to get þ for Chris-
tes sake. And thei that beleue not
that theyr synnes ar forgeuen the
and þ they shal be saued for Chris-
tes sake, they beleue not the gos-
pel. For the Gospell sayth, you
shal be saued for Christes sake,
synnes are forgyuen for Christes
sake. He þ beleueth not þ gospel,
bele

of workes

beleneth not god. So it foloweth
that thei which beleue to be saued
by their workes or to get remissio
of their synnes by their owne de
des, beleue not god: but recount
him as a lyer, and so vtterly deny
hym to be god. Thou wilt saye,
Shall we then do no good dedes?
I saye not so, but I say we shulde
do no good workes for the entent
to gette the inheritaunce of heuen
or remissyon of synne. For if we
beleue to gette vs heuen thoz
row good workes, the we beleue
not to get it thozowe the promise
of god: if we thynke to get remis
syon of our sinne so, the we beleue
not that they are forgiven vs for
Christe, and so we counte God a
lyar. For god sayth, you shal haue
the inheritaunce of heuen for my
sonnes sake, thy synnes are forge
uen the for my sonnes sake: & you
say it is not so, but I wyl wyne
I.iiii. it thoz

A Dialogue

at thorow my workes. So I con-
demne not good dedes: But I cō-
demne y^e false truste in any workes
For al the workes, that a mā put
teth confidence in, are ther
with porsoned and be-
come euill.

To god onely geue
the glorye.

A dialogue wher=
in is bresely declared the longe
continuance of y^e Gospel taught
as well to the vngodly as to the
godly: The cause of the destruc-
tion of the wicked: And also the
office of the lawe, and the gospel.

William. Forasmuche as
God hath constrained me a crea-
ture resonable, and endued me wth
an

an vnderstanding, I am natural-
lye desyrous to knowe what end
I am created to. Thāshal it be ne: Eyles.
cessarie for you to haue faith. For Iohn. 3.
he, that shal haue to do with God
or with godlynes, muste fyrste of
al beleue after y^e holy scriptures.

Than tel me what faith is, by William.
those holy scriptures. After y^e sai-
enge of sainte Paule, it is a sure Eyles.
certaynte of godly thinges which Heb. 11.
we trust vnto, & a grounded eny: Gala. 4.
dence in the spirite of heauenlye
causes that neuer were sene wth the
eye. What suppose ye most ne: Wil.
cessari to direct me into this faith Apo. 14.
The eternal Testament or gospel Gi.
of Iesu Christe. For that is the Rom. 1.
power of God vnto saluacion to Iohn. 14.
al them that beleue. Whan was Wil.
this gospell fyrste taught.

Soone after the worldes be-
gynnyng, whan Adam had once Gil.
offended lesthe that he shuld haue Gene. 3.
fallen in vtter despaire & so haue

L. 2.

ben

Will. bene losfe for euer more. And
hath the Gospel contynued euer
syns, to the cōsorte of man? Yea

Gil. trulie, and oft sins that time hath
ben confirmed by more earnest
promises from age to age, tyll
the meke Lambe came, which toke

Gene. 22. awaye the synnes of the worlde
Psal. 131, through the Sedyng of his most
1. Pet. 1, innocent bloud. For the scripture
saith, that his mercye was plenz
tuons from kyndred to kyndred,
to them that feared the Lorde.

Will. Hath all men ben called to grace
by that gospell of saluacion? Yea

Gil. doubtles haue thei, yet haue thei
not all thankfully receyued it. So

Luke. 1. wel was it taught of our fyrst sae
Mat. 22. ther Adam to Cayn as to Abel.

Luke. 4. So wel dyd Noe preache it to
Ge. iiii. Cham as vnto Sem and Japhet.

So well dyd Abraham Bewe yt
Gene, 21 to Jsmael as vnto Isaac. So well
Moyse to Pharao as to þe people
of Israel. Dauid to Ammon and
absolon,

Abſolon, as to Salomon & Na-
than. Helyas to Achab and Jeſa: Ezo. 5.
bel, as to the moſte faithfull bele: 2. Reg. 13
uers. No leſſe dyd Chriſte open 3. Re. 18
therof to Judas, then to Peter,
James and Ihon. And ſo forth Math. 10.
to the other Apoſtles and true Act. 8.
preachers to this preſent daye. Rom. 1.
So that none can excuſe the ſelfes

Howe commeth it than to paſſe Wyl.
that ſo many are loſt and ſtyll yet
dothe dalye periſſe, through their
conuerſacion and lycencious ly-
uynge? No faute can be aſcri- Syl-
bed to the goſpel, but to their vn-
thankful receiuing of the fruites
therof, ſo frelye offered them.

The diſdaynfull ſpurnyng aſyde Roma. 1.
of that neceſſary health in chriſt, 2. Cor. 12.
is cauſe of their decaye, and not
the ſet ordynaunce of god, which
willeth all men to be ſaued. If Wil.
Adā thus receyued this Goſpel,
and ſo taught it to his poſterite,
it hath cōtinued much longer than
I ſup

I supposed.

Gil. The Gospel is as the lord is,
everlasting. For as witnesseth the

Apoc. 14. apostle saint John: In the begins
ning was the worde, & the worde

John, 1. was with god, and god was the
worde. I han was not Mathew

Wil. with the other Euangelistes, the

Gil. fyrste wyter therof. No, god did
wryte it fyrste in the natural herte

of man, and so it remayned here
styl, tyll Moses & the prophetes

dyd leaue it in outwarde wry-
tynge to the peoples further eru-

dition. For as saynt Paule saith:
All they eate fro the fyrste begins-

nyng of one spiritual meate, and
drake of one spiritual drinke, the

I. Cor. 10. harde Roocke folowing the, which
was Jesus Christ. And this is an

euydent token, that one Gospell
hath reygned among the people

of God syns the worldes begyn-
nyng. But nowe tell me, what

Wil. shal become of them, which haue
not

not, of all this longe season in the
true feare of god, regarded his Roma. 2.
holosome and swete promises.

As they haue in theyr vnthant Sylles
fulnes here be left to them selues
to worke all yngodlynes, & haue
departed hence with a desperate
conscience: so shal they at the later
day bee condemned vnto eternall
fyre, with the deuyl & al his aun- Mat. 22
gels. Our mercysful redemer de- Wil,
send vs from that malediction.
But what shal most speedeli bring
me to the Gospel of helth? The Sil.
mek. Knowledge of thy selfe, that Luke. 3.
thou art of nature the synful sone Ege. 3.
of Adam, iustlye condemned in
his transgression, beesydes thine
owne wicked doinges, & so losse
for ener, were not the resurrectiō,
which thou hast in Iesus christ.
Shew me by what meane I may Willi.
come to that knowlege. Seeke Sil.
first vnto the law, which the lord 1. Cor. 15.
Iesus taught by Moyses. What Willi.

Gil. is the lawe? The lawe is a godly
Myrrour or glasse giuen vnto vs
synners, that we therin shuld see &
John. 2. know our synnes, what we are &
Wiliam what imperfection is in vs. Doth
the law then make vs rightuouse

Gilles and good. No more than the glasse
maketh him faire that looth therein.
For the Lawe demaundeth of vs
rightuousnes, but it gyueth vs no
power to do that, whych yt com-
maundeth.

William What helpeth than the know-
ledge of y^e Lawe, am I than ther-

Gilles by made free from my synne? No
yt maketh no man quyte of his
synne, but it gyueth an occasio to
ronne and call for helpe of Jesus
Christ our lord, that he wold do
that thyng which is impossible
to the lawe, y^e is, to make vs pure
and cleane. The glasse doth nei-
ther washe nor make faire any
mannes face, but it gyueth occa-
sion, eyther to seeke for water, or
els

els some other thyng that maye
make it sayre and cleane. Thus
our sores once knowne by y^e lawe
and the daungers & perylles of
the same considered, we are drye
uen of necessite to seke remedy in
the gospel. What is the Gospel? William

It is the power of god, whiche Gil.
saueth al men that beleue in it. It
promiseth vs a mercyfull god, it
declareth vnto vs forgyuenes of
our synnes and lyfe euerlastyng,
through Iesus christ our sauiour.

Doth the Gospel make vs righ- William
tuous? Yea, for it promyseth vs Gil.
that Iesus Christ is our owne, &
that he dyed for our synnes, and
dyd ryse againe for our ryghte-
ousnes. Yf we haue Christ, than
hauewe forgyuenes of our synes, &
euerlastyng lyfe. Doth the gos- William
pel than teach none other salua-
cion, but that which is in Christ?
No surely. He alone is the Labe Gilles
that taketh awaye the synnes of y^e
world.

worlde. The false worshippers
seke him in outwarde thynges, &
neuer fynde hym: but seke thou
hym in sprete and veritie, & thou
Williamshalte haue hym presente. By this
your hole protestacion, it shulde
seme vnto me, that I am ordeye-
ned of god to this ende: fyrste to a
knowledge my selfe a wicked sin-
ner, than to aryse fro it through
true repentaunce, and so to leade
a newe lyfe after the Gospel, tyll
such tyme as my eternall Father
shal withsaue to cal me from this
corruptible mansiō, this fore lād,
this vale of misery, thys castel of
synne, & this habitation of death,
into y eternal heritage of his sone
Jesus Christ. To whom with the
holy gost be everlasting praise,
honoure and glorie, worlde
withoute ende.



